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Brooklyn, N. Y.

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HISTORICAL SKETCH

OF

THE CHURCH OF

ST. ANTONY OF PADUA,

BROOKLYN, N. Y.

WITH AN ACCOUNT OF THE

RECTORSHIP OF REV. P. F. O'HARE,

PUBLISHED ON THE OCCASION OF
HIS SILVER JUBILEE,

MARCH 19, 1897.

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PRESS OF
GREENPOINT STAR,
BROOKLYN, N. Y.



THIS LITTLE "NARRATIVE OF PAST EVENTS,"
PUBLISHED IN HONOR OF
ST. ANTONY,
IS RESPECTFULLY AND AFFECTIONATELY INSCRIBED
TO THE
REVEREND PATRICK F. O'HARE,
RECTOR OF THE CHURCH OF ST. ANTONY OF PADUA,
BROOKLYN, N. Y.,
AS A TRIBUTE TO HIS FIDELITY TO HIS VOCATION,
BY HIS REVEREND ASSISTANTS.

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INTRODUCTION.

In the preparation of this brief record, which makes no claim to scholarly completeness, or to anything more important than a sketch, the compiler in his attempt to give the history of St. Antony's Parish and biography of its present rector found himself hampered in his search for adequate knowledge.

This little volume was not written for the gratification of the compiler, but for the edification of the parishioners; if the members of the congregation be edified then surely the author of it will be gratified. This sketch will show that Catholicity is ever alive to the necessities of the times. 'Tis not a thing of the past, but is always of the present. In this epoch when violent opposition is manifested against the church and her ministers, the tale of work well done, of agencies established for the spiritual benefit of souls and especially for the safe-guarding of the young, is particularly interesting and refreshing.

The great need of to-day is not so much to know more as to do more. Not always those who know the most do the most; some know much and do little. Others know little and do much. This humble effort was intended that the members of St. Antony's Parish should not only know more about their beautiful temple, but that they might also do more to uphold the hands of the zealous rector whose heart is in that temple and with the people who worship within its walls.

The story of this parish from December, 1856, down to the present day though full of incidents, some forming a very sad page of history, is yet with all its struggles and sacrifices not unlike the story of other churches. And yet when the conditions under which this parish was organized, the numberless difficulties, which it would hardly be proper to speak of here, were, thank God, met and overcome; we think the founders of this parish "buddled wiser than they knew," and those who are now promoting the good work may indulge the pardonable pride of claiming for dear St. Antony's the second place to none in the diocese of Brooklyn.

The Silver Jubilee of Father O'Hare will be a sufficient reason for a book of this kind. The rectorship of Father O'Hare comprises the real growth and development of the parish, and the recital of events and occurrences in these thirteen years will be assuredly of much interest to the parishioners, who have had part in them, and of instruction to the young of the parish.

Moreover, in speaking of Father O'Hare, we have simply endeavored to show the life of a true priest who is and always has been first of all an-out-and-out-man of unbending rectitude, true as steel, having at all times the courage of his convictions and plenty of power to state them; one who cannot fail to be a power for good amongst his fellow men. The greatest want of our times is men of decided moral and religious character, courageous and faithful: BRAVE AND TRUE.

In the words of Tennyson—

"Ah God, for a man with a heart, head and hand,
Like some of the simple great ones gone.
Forever and ever by,
One still strong man, in a blatant land,
Whatever they call him, what care I,
Aristocrat, democrat, autocrat—ONE
WHO CAN RULE AND DARE NOT LIE!"

THE COMPILER.

Feast of St. Patrick, March 17th, 1897.



A SILVER JUBILEE ON ST. JOSEPH'S DAY

INSCRIBED TO REV. P. F. O'HARE, RECTOR OF ST. ANTONY'S
CHURCH, BROOKLYN, ON THE TWENTY-FIFTH
ANNIVERSARY OF HIS ORDINATION
TO THE PRIESTHOOD.

1872—MARCH 19TH—1897.

I.

How sweet, how blest, O favored Priest!
This day of dear Saint Joseph's feast—
This day that rounds, in smiles and tears,
Thy five and twenty Silver Years
Of sacerdotal dignity—
Thy Priesthood's SILVER JUBILEE!
 No other saint like Joseph knows
 The true Priest's life of sanctity;
 No other saint so well foreshows
 His office and his destiny.
Forevermore the God-Man praising,
Or ministering to His need;
Upon his Face in rapture gazing,
Or high, His Flesh and Blood upraising,
Saint Joseph was God's Priest indeed.

II.

'Tis true, thine own Saint Antony
Was privileged to clasp, to see
The little Christ within his arms,
Revealed in all His infant charms,
Was privileged to gaze unchecked
Upon that Joy of Heav'n's elect,
The lovely Holy Face Divine
That fills the angels with delight;
To look into those eyes that shine,
Love's brightest lamps where all is bright.
But Antony's celestial pleasure
Was but a passing dream of bliss:
Saint Joseph's knew no bound or measure,
Thro' long, long years he clasp'd his Treasure
With many a fond caress and kiss!

III.

For ah! how constantly of yore
The small white Christ Saint Joseph bore!
How oft' upon his faithful breast
The same sweet Lord in rapture press'd!
One precious aim, one pure intent
With every word and action blent:
A life of loving toil and prayer
In perfect holocaust to give,
That Jesus and His Mother fair
In sweet content and peace might live.
And when at last, his soul resigning,
He slept in lowly Nazareth,
On Christ's dear breast serene reclining,
Our Lady's arms around him twining
How glorious was his happy death!

IV.

Lo! daily, like that Saint of old,
Dear Father, thou dost Jesus hold
With rev'rent hands, Thy priestly breast
(Like Joseph's) His asylum blest.
Sharing his feast, his office—share
Saint Joseph's life of peace and prayer!
Thy soul, aglow with heavenly flame
Possess, like his, but one grand aim:
That in thy children's hearts (O best
And brightest boon love can implore!)
Jesus and Mary find their rest,
To live and reign forevermore!
And when, at last, thy soul resigning
(In holy Priesthood's Nazareth),
On Antony's fond breast reclining,
Our Mother's smile upon thee shining,
Saint Joseph's arms around thee twining—
Be thine, like his, a glorious death!

PHILADELPHIA.

MARCH 1st, 1897.



RT. REV. JOHN LOUGHLIN, D.D.

CHAPTER I.

CATHOLICITY FIFTY YEARS AGO.



HERE is one superior force in the human soul which countervails all other forces, and that is Religion. It sways man's whole being; it dominates his reason; it controls his heart; it enters into his minutest thoughts and actions. Religion is paramount in all human life. One can hear its gladness in the notes of human triumphs, its softness in the poesy of love, its sadness in the wail of sorrow. It has a transcendent power all its own, and in its presence or its absence it counts much for the weal or the woe of human existence. Religion, however, thrives only where faith and love exist. It has its nest in strong minds and cheerful hearts, and its best influence in happy and hopeful natures. As a commanding reality men love and rejoice in it, and when all the world is sad and gloomy men hasten to repose all confidence in it. It is the foundation of all that makes the world here below habitable and satisfying, and its light ever streams out on the dark and dismal abysses into which men, through malice or thoughtlessness are bound to fall. The more we know the great truths of religion, the better we appreciate its rule over us.

Just as when the solar system moves forward in the heavens, new stars open to our gaze, so when the divine complexion of Religion is disclosed to us, we perceive new verities and new beauties that stir our inmost depths

and cause us to thank God for His mercy towards us. The energy of Religion is seen in the unbounded zeal and power which it inspires ; its thought is crystalized in the heroic achievements of sturdy hearts, and its victories are won from the circles of the sternest opposition. Yet Religion has its glory in the splendid history of the Church, that has always been the exponent and the voice of Religion. She has been the fountain of whatever men have received through the mediation of Religion ; she has been the witness to all the possibilities of good to which man could rise, and her hand has fashioned all that has been great, noble or divine in our low-lying sphere. All countries, all climes, all conditions of human life have come beneath the sway of God's Church, and there have been no bounderies to the mercy and the love which she has abundantly showered upon them. Built as she is on the eternal foundations of Heaven, she has been Heaven's almoner to man in all his varied complex dispositions of life. The external action of the Church has ever been new and creative ; she builds her temples of worship in every land. God is formally worshiped through her conveniences on land and sea, from pole to pole. The doors of her temples stand open, night and day, before everyone and the oracles of her truths cease never—one condition alone she demands from us ; loyalty to God and to her own wise direction. Her teaching has ever been the consolation of humanity and all disobedience to her has been luckless and hurtful. No wonder is it that we are drawn to her gentle bosom and are ravished with her beauty. She stands for all best and holiest we can hope for in the eternal world beyond.

In our own young country, numberless hearts have vibrated to the harmonies of Religion and have confessed loyalty to the Roman Apostolic Catholic Church. The progress has been stupendous ; the labor done marvelous. The increase of our holy faith has been intimately commensurate with the growth of the country.

In 1790 the population of this country was estimated at less than three millions, and the ratio of Catholics was fifty thousand ; in 1820 the population had swelled to nearly ten millions and the Church had arisen to one million and a half ; in 1840 the population of the land was seventeen millions, and, according to Bishop England's estimate, the Church numbered about three millions. In fifty years, while the country had more than quintupled, the Church had multiplied a thousand fold ! Of all the new territories acquired by the Union since the first years of the century, every one of them had been ruled by Catholic powers and was imbued with the spirit of Catholic faith. When to this wonderful growth we add the immense increase imparted by immigration, in which America must have her share of twelve millions of people, the progress of Catholicity seems stupendous.

A conservative estimate of the number of Catholics in the United States to-day is something more than ten millions of souls. The increase has been unparalleled in the narrative of all time.

Nor is there any prospect of diminution ; every line of historic light inspires a confidence that we shall go forward, and warrants hope, which is the prolific mother of success, that our Apostolic Religion will dominate the land. Catholicism, say our enemies, is an old world fossil ; her history in America demonstrates that she is a sturdy oak tree that has mastered the violence of the tempest, and is now enlarging her thousand strong branches to encircle the surrounding land. The work which the Catholic Church has done already in ameliorating the condition of the social classes, leaving aside her sacramental labor with the individual, has given an aspect of greatness to the future, which willing imagination pictures in golden colors. American soil and American life are most congenial to Catholic faith and Catholic culture. The very Constitution of the country contains some of the most precious truths, or sugges-

14 HISTORICAL SKETCH OF ST. ANTONY'S CHURCH.

tions of truths, that Catholicism teaches, and given a fair field and an intelligent hearing, the Catholic Church, because of her conservative holding to the divine teachings of the Gospel, must make extraordinary headway despite the prevalent scepticism and unbelief that are so apparent in our times.

It has been long since declared and proven that the American state is as much Catholic as it is Protestant, and really harmonizes far better with Catholicity than with Protestantism. To be sure, this will not be admitted by all. A violent opposition was developed from the earliest days of the Republic against the Church, and black calumny was uttered against her; violence was used, churches and convents burned down to satisfy the glut of prejudice and bigotry; but time brought its compensation and with time came truth, for though

“The mills of the gods grind slowly,
They grind exceedingly fine:”

which we take to be only a modern, apt way of saying, as we chant in the Sunday Vesper service :

“Et justitia ejus manet in sæculum sæculi.”

The Church to-day needs no vindication, and Americans esteem her for the manifest good which she has accomplished, the benisons of peace and patriotism which she has brought to her children, and the great fruits of charity which have been born of her heroic endeavors. Bigots have long since shot the last arrows of their quiver, and have spoken their last protestations. With each succeeding year the status of the Church in America grows brighter.

The diocese of Brooklyn was formed by the appointment of Rt. Rev. John Loughlin, D. D. as its first Bishop July 29th, 1853. On October 30th of the same year Most Rev. Cajetan Bedini, who was visiting the United States

in an official capacity, consecrated the new Bishop of Brooklyn in old St. Patrick's Cathedral, New York, the Bishops of Newark and Burlington being elevated to the Episcopal dignity on the same occasion.

The formal installation of Bishop Loughlin, who was thirty-seven years of age at the time, took place in his Episcopal Church of St. James, Jay Street, Brooklyn, on Wednesday, November 9th, 1853. The occasion was one of great rejoicing. Archbishop Hughes delivered the address of welcome. He paid a warm tribute to the new prelate, and said: "I predict and look forward to great increase of piety and the erection of many churches and schools, from the presence and example among you of one in whom the whole American hierarchy have unbounded confidence." It is not out of place here to speak of the life of Bishop Loughlin who was truly an Apostolic man.

He was born in the townland of Drumbuniff, parish of Clanduff, County Down, Ireland, on December 20th, 1817. In 1823, the Loughlin family emigrated to America and settled in Albany, N. Y., in which city the father of the future Bishop, plied his occupation as a wheelwright at the south-east corner of Church and Herkimer Streets. Young Loughlin's earliest tuition was received at the Albany Academy, then conducted by the distinguished linguist Dr. Bullion. At the age of fourteen he left this institution and entered St. Peter's College at Chambly, near Montreal, Canada, where he remained three years. He completed his classical studies in Mt. St. Mary's Seminary, Emmitsburg, Md., which was famous even in the first quarter of our century, and was destined to acquire the proud title "Mother of Bishops." In this home of piety and learning the young seminarist attracted the attention of his superiors by his great assiduity in study, strict discharge of duty, and his many strong personal traits. Whilst pursuing his theological studies here, he had numbered among his classmates many

persons whose services and labors for the church in America will entitle them to the lasting gratitude of Catholics.

John Loughlin was the first priest ordained by Bishop Hughes. The ceremony of ordination took place in old St. Patrick's Cathedral, Mott Street, New York City, on October 18th, 1840. Father Loughlin's first missionary labors were performed in St John's parish, Utica, N. Y. His success here was so admirable that Bishop Hughes recalled him to New York, and he was assigned to duty at old St. Patrick's Cathedral. His priestly career in New York was marked by piety, zeal and unbounded charity. When the cholera plague devastated the city he gave up his time in the spirit of self-sacrifice to its victims, and won high encomiums for his heroic conduct. When Bishop Hughes went to Rome in 1850 to receive the insignia of the Archiepiscopal dignity, he appointed Father Loughlin as administrator of the diocese in his absence. He had selected him previously as his secretary, and as his theologian in the Seventh Provincial Council held in Baltimore in 1849. The executive ability, unflagging energy, and pious zeal, displayed by Father Loughlin, brought him into great prominence and stamped him as a man pre-eminently fitted for still higher dignities. When the Holy See determined to organize the new diocese of Brooklyn, Most Rev. John Hughes recommended his skillful and faithful assistant for its first Bishop. After events attested the wisdom of the choice and demonstrated what a fund of reserve power was treasured in the soul of Brooklyn's first Bishop.

The work which he accomplished, often in the face of most trying opposition, was marvelous and earned for him among his brethren of the hierarchy the title of the "Church Builder." Certainly no Bishop before his day did more practical and valuable work. Bishop Loughlin died full of years and merit December 29th,



REV. JOSEPH F. BRUNNEMAN, O. S. F.

1891, at the age of seventy-four years. We are indebted to a sketch of "The life of Rt. Rev. John Loughlin, D. D., First Bishop of Brooklyn," written by the Rev. P. F. O'Hare for the *Catholic Almanac*, for the facts given above, and to the Catholic Book Co. of New York for the plate of Brooklyn's first Bishop.

It is not a difficult task to account for the growth of Catholicity in the eastern portion of the United States from 1850. The church was largely increased in numbers by the exodus from Ireland after the famine of 1846 and '47. The poor exiles turned their faces to the West, and left behind home, friends and country, settling mainly in the cities along the coast. The roar of commerce grew louder in the cities by the sea, and the Catholic cross was reared. Congregations now began to increase marvelously, and new churches and many priests were demanded. According to the estimate of Mr. Thomas D'Arcy McGee, statisticians must account for three millions and a half of Irish people. If we allow the cholera of 1832 and the famine of 1847 in Ireland to have swept away a million by death (and a million is a large allowance) there still remain two million, five hundred thousand souls to be accounted for, most of whom are believed to have emigrated to America. In the report of the British Commissioners of Emigration for 1854 in the computation of emigrants for the thirty-eight years between 1815 and 1853 inclusive, a strong proof of the correctness of this calculation is given. The Irish contingent of the American population was made up of strong able-bodied men and women. They were industrious, honest and law-abiding generally. Fugitives from intolerance our Fathers had come to a country which Benjamin Franklin called more than a century ago "a country of labor," and "such," said Matthew Carey in 1814 "it remains to day." These Irish emigrants took their share in the progress and the prosperity of the country, and are to-day with their children enjoying the fruits of

their industry, their economy and their virtue. Some of them heard the leaves of Northern trees whispering of wealth to be found in the depth of the forests. To others the voice of Mother earth seemed to call for a touch of the plow that she might laugh back to the ploughman in bountiful harvest; and northward and westward they went. Many of them too poor to go further settled in New York and Brooklyn. There was ample room and occupation for all.

This number must have been large and appreciable, since any observer of the history of the Irish in America will quickly note that they preferred to settle in the large cities than go, like the Germans, into Western agricultural districts. We do not, however, mean that the Irish tide of immigration stopped altogether in New York City, but that a large proportion of the Irish exiles settled in the metropolis and its vicinity—so large an element that within a few years it was visible in the increased congregations, and apparent in the necessity which demanded the establishment of many new parishes and the erection of new churches and the multiplication, as a consequence, of the number of priests. The Irish exiles settled in every part of the Union. In the great belt of Catholic activity and life, that extended from the Potomac and the southern lines of Kentucky and Missouri, and westward from the Atlantic to the Rocky Mountains, extending northward to the British frontier, the expatriated Celts had a large share.

In this belt the progress was especially notable in some States, and of these New York was one. This is the illustration of John Gilmary Shea, dealing with the progress of our faith down to the time of the Second Plenary Council of Baltimore, which was convened October 7th, 1866. The increase of Catholicity in New York and its vicinity was prodigious, equalled only by the great increase in the manufacturing cities and towns of New England. In most cases the newly arrived exile had

friends to greet and welcome him, and if personal friends or acquaintances were lacking, he confided with the same trustful sentiment to the priest in the new land as he entertained for the Sogarth Aroon in the old land, and felt that he did not place his trust in vain. We can easily understand what a powerful influence the Catholic faith exerted on the the life and future of the poor exile, who was thrown into the trials, the temptations, and the helpless accidents of a new country. To the Catholic priest the poor immigrant looked for assistance, guidance and protection. Too often he reached America with literally nothing in his purse, and the priest had to start him on the road to fortune. Once having attained this happy end, he never forgot his benefactor. Too often he was unable to express himself in intelligible language, and the priest was his interpreter. Too little accustomed to save his earnings, the priest became his banker. Very often he became merged into a sea of powerful temptation, the priest was his soul-saviour. Thus the priest, that he might fill both the spiritual and the temporal duties of the position in which his calling and necessity placed him, had to be a careful, prudent and sympathetic man. The priesthood of the past fifty years has performed its labors well and efficiently; the record of its devotedness to the care of the poor immigrants, and its labors for the heavenly and earthly interests have been unknown to historians, but they are written down in heaven.

Reward for the priest's kindness came in the loyalty, the generosity and the undying love of numerous grateful souls. The priest did not cast the bread of his charity on the waters ineffectually, and when the stately church had to be erected and the school made ready for the young, the hard-won earnings of the poor immigrants were at his disposal and cheering words from his lips helped to lighten the burden which lay heavily on his mind. The affection of the exile for his priest was

"Pure as the naked heavens, majestic, free."

CHAPTER II.

EARLY CATHOLICITY IN GREENPOINT.

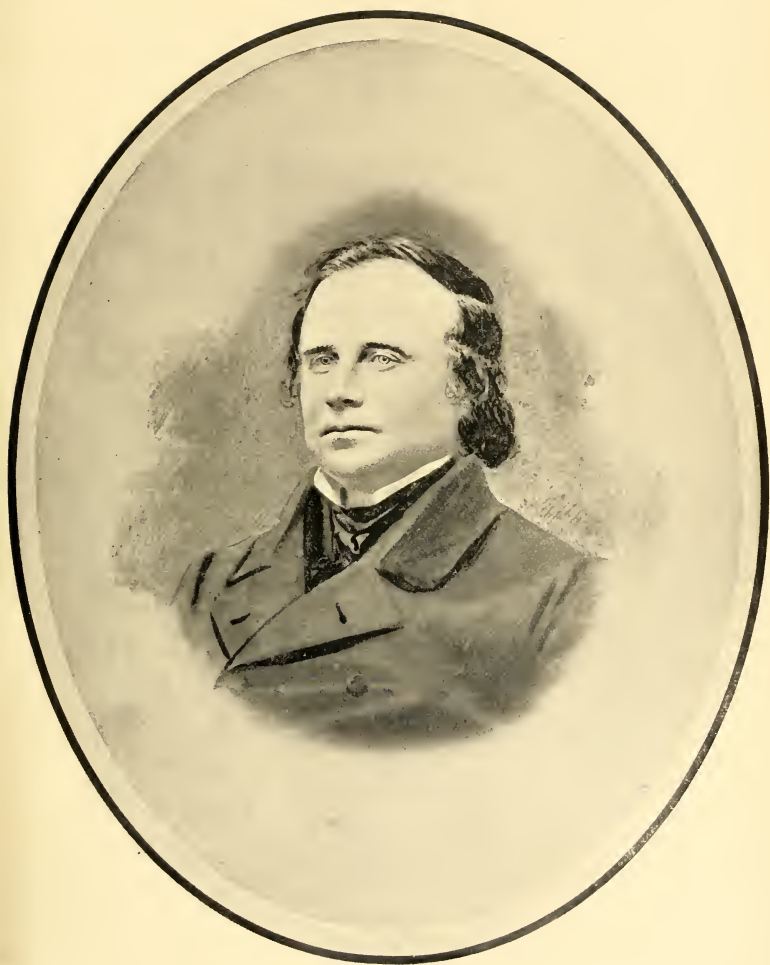
THE CHURCH AND THE PARISH OF ST. ANTONY OF PADUA.

“Outward forms, the loftiest, still receive
Their finer influences from the life within.”

The history of the genesis and the development of a parish has always a permanent interest for people in general and for parishioners in particular. There is as irresistible a charm about it as about the growth of individual life. The parish has been swayed by vital forces; it has had its childhood and evolution; its health has been both weak and strong, and after mastering, as in the case of human life, powerful contentions, it rises to the height of strengthful manhood and energy. The finger of the Lord directs its life and work, and divine love and mercy are throned in its very heart.

We are led to these reflections as we scan, in the eventful history of St. Antony's parish, the wondrous development of the mustard-seed. That seed was the smallest of all the seeds, but it grew to be the loftiest of all the trees.

When Rt. Rev. Bishop Loughlin took charge of the newly created diocese of Brooklyn, in 1853, Catholics were living in widely scattered localities. One of the first endeavors of the zealous prelate was to gather the faithful at central points for divine worship, and after to erect churches for their spiritual benefit. He had many difficulties to contend with. Priests were few in number; Catholics, in the main, were poor; and often lack of sympathy and co-operation in his laudable efforts pre-



REV. JOHN BRADY.

vented the furtherance of his pious designs. He, however, trusted in the providence of God, and we all know how, in the lapse of years, his confidence was not misplaced. Almost from the inception of his labors in the new diocese Bishop Loughlin looked with deep interest at the growing proportions of that part of his jurisdiction which was then known as the Town of Bushwick, subsequently Greenpoint, which has for years past been the Seventeenth Ward of the City of Brooklyn. For the Catholic population of this district the Bishop entertained, throughout his long life, a sincere and lasting esteem and affection. Time brought along with it new modes of thought, life, and action; opinions and feelings grew old-fashioned in the face of new progress and change; wealth and prosperity led to the formation of large and cultured congregations, but even with all the strange work of mutability, there was no lessening in the interest and concern which Bishop Loughlin took in the growth and the welfare of St. Antony's parish. From the beginning, he had traced the distinct lines of an extensive and mighty people, in whom Catholic faith would be bright as the noontide's sun, and Catholic love would be more than a mortal yearning.

We have said already that there were but few priests at the command of Bishop Loughlin when he assumed charge of the diocese of Brooklyn. The *Catholic Directory* of 1853 contains the names of but seventeen priests on all Long Island, and the same publication of 1854 gives only twenty-three. Catholicism was in its infancy, comparatively speaking. In the entire Island there were only twenty thousand Catholics, fourteen churches, a single school with two small orphan asylums. When we contrast this meagre statement with the splendid record of Catholicity at Bishop Loughlin's death, we can well appreciate the feeble condition of the early days. When the Bishop was summoned hence, there were over three hundred thousand Catholics in the diocese, two

hundred priests, eighty-five teaching brothers, eight hundred sisters, one hundred and sixteen churches, eighteen chapels, nine stations, one seminary, sixty ecclesiastical students, two colleges, seventeen academies, sixty parochial schools—thirty thousand boys and girls in attendance—eleven orphan and other asylums, two homes for the aged and one home for newsboys. It was no wonder that Bishop Loughlin should be known among his brethren of the hierarchy as “The Church Builder.”

It is always interesting to ascertain when the Holy Sacrifice of the Mass was first offered in a parish, and in most cases it is a very difficult task to be certain as to date and place. We quote in reference to such an important event in Greenpoint, an extract from a sketch of St. Antony's published some years ago in the *Brooklyn Citizen*:—“When I first settled in Greenpoint,” said an aged and respectable and now wealthy man, “I doubt if there were more than twenty Catholics living here, and although we were subject to no open persecution, we were undoubtedly regarded with suspicion and distrust. I was then, as I am now, engaged in business giving money's worth for money, and dealing justly and equitably by all who traded with me, and as I foresaw that the then village was capable of unlimited expansion, and having come here to stay, I was careful so to act as to deserve, if not command, confidence calculated to mature into patronage. I think I was among the number who attended the first Mass ever held in the Point, if my memory does not fail me in 1853, at the house of a Mr. Rider, whose daughter married Mr. Gillies the dock builder.”

Up to this date the few Catholics in Greenpoint were obliged to go to Williamsburgh for Mass, the present rector of Sts. Peter and Paul, the Rev. Sylvester Malone looked after the wants of the Greenpoint Catholics. The sentiment prevailing among the Protestants, relative to Catholics, was in Greenpoint only the same which obtained throughout the whole country. Catho-

licity was believed to be a gross superstition ; the Church was regarded as a spiritual despotism, as the great enemy of the human race, and a very genuine hatred for Catholics was the result of such belief.

That feeling, however, has seen its best days and has gone the way of all the earth, and the place that knew it shall know it no more forever. Catholic truth, when it began to be known and appreciated, offered too great a resisting force to bigotry for it to thrive and prosper. Social toleration vied with civil toleration in doing justice to the much-maligned and much-discounted professors of the Catholic faith. Long since the advanced guard of theological tolerance, or what is called religious liberty, appeared in the social intercourse between Protestants and Catholics. The modern American religious idea is gentle,

“ Over men’s heads walking aloft,
With tender feet treading so soft.”

Of course, we are well aware that while freedom of conscience is to-day respected among all fair-minded Americans, and while we Catholics have earned by our honesty, virtue, and patriotism, a status in American life second to no class of religionists, we do not expect to see in this world the Church triumphant, for the Church’s destiny must ever be in a state of mutual hostility with the world ; but we know and feel that this hostility can never harm the Church, rather only causing the spiritual ruin of individuals and classes that war against her. In social affairs we have passed from that condition in which hope too long “ deferred maketh the heart sick ” to a brighter and happier state in which love, help, and sympathy reign.

The first priest who was connected in an official manner with the people of Greenpoint and of whom any record is given was Rev. Joseph F. Brunneman, O. S. F. He had been stationed, previous to his coming to the

diocese of Brooklyn, at Newark, Ohio, and he was appointed by Bishop Loughlin to take charge of the Catholic congregation at Winfield, L. I. At the request of the few Catholics of Greenpoint, among whom we are able to ascertain the names of Messrs. Rodgers, Rider, Stultz, Keating, Reilly, Robinson, Keeneys, John Lynagh, O'Brien, Lawless, Hickey, Larkin, Rafferty, Walker, McKenzie, Daley and Gunn, and by the permission of the Bishop, he endeavored to afford the faithful the necessary services of Religion. Records extant serve to demonstrate that he offered the Holy Sacrifice for the first time in the fall of 1855, in a hall which stood on the corner of Franklin and Eagle Streets. Mr. John Golding served the first Mass offered in this hall. Father Brunneman came as often as his duties in Winfield would permit to attend to the spiritual wants of the Greenpoint Catholics. He also officiated at a later date in a hall which was built on the northeast corner of Union Street (now Manhattan Avenue) and India Street. Even to these occasional visits of the good priest the Catholics of Greenpoint, few as they were, extended a welcome cordially bestowed.

We are indebted for the cut of Father Brunneman to the Rev. Martin Carroll, pastor of St. Vincent de Paul Church, Brooklyn. Father Brunneman seemed to have had a vast reservoir amount of faith and zeal that dispensed its living waters to fertilize many quarters of Long Island. He was one of the earliest sowers of the good seed and beneath the activity of his zeal, Catholic hope expanded her blossoms far and near in the struggling diocese. When he came to Greenpoint the influences of time and number were in many ways favorable to the establishment of a parish, and all were enthusiastic for the project of a new church, wherein the Holy Sacrifice might be offered daily. Just about this time the population of Greenpoint began to increase rapidly, and among the new comers into the district many Catholics were



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numbered. Bishop Loughlin, seeing in the number already settled in Greenpoint the nucleus of what would be an ever-increasing congregation, resolved to erect a church sufficiently large to accommodate the present parishioners and to satisfy future contingencies, at least, for some years to come. The saintly and prudent prelate had a comprehensive eye that embraced the possible relations of approaching days, and with the heat of zeal that pulsed in his large Catholic heart, he was bound to attend to the spiritual necessities of this portion of his flock. He accordingly purchased for a location for a new church, from Heinrich Boening, two lots of land on the south side of India Street (50x100 feet), on January 31st, 1856. Some delay was experienced in beginning immediately the erection of the church, probably funds had to be collected; but as the Bishop had mastered the lesson of experience in church-building, and as experience is hands and feet to every enterprise, the delay, though judicious, was soon dispensed with. Once ready, the Bishop began to accomplish his undertaking with his characteristic energy and directness of purpose. The corner-stone of the new church was laid by Bishop Loughlin on December 21st, 1856, and the church was placed under the patronage of Saint Antony of Padua—the first church, we believe, to be placed under the invocation of this world-renowned Saint and hero in the State of New York or the New England States. This church in India Street was dedicated to the solemn worship of Almighty God early in 1858, and continued to accommodate the growing congregation of the district until June, 1874, when the new or present church of St. Antony of Padua was dedicated. Father Brunneman continued still to look after the interests of the Catholics in Greenpoint, and superintended the first labor on the old church, retaining at the same time his spiritual charge in Winfield. This was the origin of organized Catholicism in Greenpoint; a spark, as it were, of the faith which, in

time, would grow into an ardent flame of religion, hope and love. In our times we have scarcely a proper conception of the arduous trials and difficulties which attended the existence of the Church ere numbers, wealth and prosperity came to uplift her to the dignity that is so compatible with her high and God-given mission of mercy and love to men. In the early fifties bigotry was rampant throughout the country, and even deeds of shameful violence were done against Catholicity and its adherents. In those days the unpretentious Catholic churches and humble schools were the object of many a jibe and sneer. The entire country was agitated by the Know-Nothing movement, gotten up in secret lodges for the purpose, if not of outlawing or banishing Catholics, at least of depriving them of civil and political citizenship. The movement professed to be a movement in part against naturalizing persons of foreign birth, but really for the exclusion of such persons only in so far as they were Catholics. Public opinion, too easily led by this wicked conspiracy, proscribed Catholicism, and great efforts were made, mainly successful, to keep Catholics out of public office. This state of affairs continued until the only protection which Catholics had under God was the fact that they had votes which the leaders of all parties wanted. Religious freedom was then admitted.

Another great cause, which contributed to lessen the prevalent bitterness against Catholics, was the growing indifference to religion which became manifest among our separated brethren some forty years ago. A sort of imperfect toleration grew out of this coldness for spiritual things, which developed into the religious and social freedom that we to-day enjoy.

The Catholics of the early days, when their religion was so feeble in this district, were too few and too limited in financial resources to have any influence in the community. It was a hard struggle for them to live and to rear their children. Across the sea they had braved

every danger, they had borne every injustice for the preservation of their faith. Here in free America Know-Nothingism would have taken the bread from their mouths. It is passing strange how ungrateful both republics and their peoples can be. Here in this young land, Catholics had shed their blood for freedom and justice. Scarce fifty years have passed and they are politically and socially ostracised and an attempt is made to rob them of their civil and religious rights. Our American opponents of that period paid little heed to the words of Washington in his reply to the congratulatory address of the Catholics of this country to him. The *Pater Patriae* observes, speaking to the Catholics: "*And I presume your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution, and the establishment of their government; or, the important assistance they received from a nation in which the Roman Catholic faith is professed.*" Catholics in past times asked only, in common with their fellow-citizens, for their clear and undoubted rights, when a villainous attempt was made to deprive freemen of them. Such were some of the trials which pressed heavily on the Catholics of the United States in the turbulent political days of the fifties. We may rest assured that no exemption from them was given to our brethren in this new district, but they had to suffer conjointly with their fellow religionists in every part of the country. As the years passed on the domain of our holy faith became sufficiently enlarged to merit an appointment of a resident priest, and the Bishop therefore, selected for the rectorship of St. Antony's Church, the late lamented Father John Brady. Father Brady was appointed to this responsible position on January 17th, 1858, and continued to hold it till his death which occurred on March 4th, 1872. He had seen excellent service in the Catholic missions, having been an Assistant in Hartford, Connecticut, and also, at the church of Sts. Peter and Paul, Williamsburgh. His experience had been

large, and he possessed a persuasive, cheering force of character, that endeared him to his parishioners. Father Brady was a man of nerves that never flinched, courage that no amount of danger could daunt, and a resolution of purpose that the presence of death itself could not shake. He had a quickness and accuracy of judgment, followed by equally quick and right action which would extricate him out of difficulties that would overwhelm men who had all his courage, will and energy, and were slower in coming to a decision. If we were to use only a single word to indicate the predominating element in his character, that word would be *strength*. Strength was the ruling quality of his inward and his outward life; strength of motive, strength of principle, strength of purpose. To be a great man as well as a good man, there must be an strong understanding, and this Father Brady possessed. He was the man for the times and for the place. He met the spirit of prejudice that still prevailed and conquered it by his undaunted courage, physical as well as moral. He was a man that would have willingly shouldered the musket did the country need his services as citizen and as priest. This is as it should be. The men who would inspire faith in another world must show that they are without fear in this world. How can we think that the man who trembles at the the sound of a pistol believes in immortality? How can we think that the man who quails before danger of losing bodily life believes in the eternal reality of the spiritual life? It is well for us all, for the sake of moral influence that the Church has always had, and has to-day ministers who give to the world assurance that they are *men*, who spurn the refuge of womanly security from danger. Father Brady's strong character drew the people together and cemented a bond with them that was parted only with his death. There was need of a leader like Father Brady in those days when society was rude and restless. Wick- edness had to be overawed; faith had to be made opera-

tive, and a thorough religious spirit had to be infused into the actions and the conduct of careless and unthinking men. This was Father Brady's principal labor—the labor always of the pioneer priest—and how well and efficiently he accomplished it may be seen from the general sorrow which was manifested when God beckoned him away to the reward of his ministry ;

“And in that further and serener life
Who says that he shall be remembered not?”

In the fall of 1859 the Bishop purchased the house and lot on the east side of Manhattan Avenue, fifty feet south of India Street, deed of which was from Peter C. Provost, on November 1st, 1859, for a parochial residence. This was occupied by Father Brady as such during his life-time. The same house served Rev. Father Lane, who succeeded Father Brady as rector of St. Antony's, for the same purpose from June, 1872, to the fall of 1874, when he removed to the new parochial house, north of the present church, and after Father Lane's removal, the old house was occupied by the Sisters of St. Joseph, who had then taken charge of the old church, altered for school purposes, when the congregation took possession of the new church in June, 1874.

On March 10th, 1865, a certificate of incorporation of the church, in accordance with the laws of the State of New York, was filed with the Secretary of State at Albany, and in the office of the County Clerk of King's County, the incorporators being Rt. Rev. John Loughlin, D. D., Vr. Rev. John F. Turner, V G., Rev. John Brady, and Francis Rodgers and Thomas Hickey, the Lay Trustees.

The assurance of the rapid growth of Greenpoint was now becoming more and more determined in the passing of the years. Its nearness to New York City, the facilities afforded to those who settled within its boundaries to be in a short while right in the heart of

the metropolis, the erection of manufacturing plants within its own limits, and its excellent location as a place of residences, all these combined to swell quickly the population and to increase it into a vast community. With the augment of the population, many Catholic families came to live in this district, and soon the old church was found to be inadequate to their numbers and their needs. The Church had its spiritual birth, its growth, its trials in this hitherto unpeopled territory, it was needful now to attend to its marvelous growth. Bishop Loughlin acted in this matter with his usual prudence and foresight.

He purchased from Samuel J. Tilden that plot of land on the east side of Manhattan Avenue, opposite Milton Street, on which the present church-edifice stands, and made the first payment thereon on November 25th, 1865. It was fully paid for and the deed delivered on September 21st, 1871, and in order to have land upon which the new church was intended to stand, that is, extending from Manhattan Avenue through to Leonard Street, the plot owned by Edward Crawford, on the west side of Leonard Street was bought on June 12th, 1873, thus making ready for the new building.

It is a delightful spectacle always to look at the intense earnestness of men who labor for the good and the benefit of humanity. There is something contagious in their very zeal. When their day's work is done and the results of their labors rise before men's eyes, "than brass more lasting," we cannot help feeling with the poet that,

"Some there are whose names will live
Not in the memories, but in the hearts of men."

The parishioners of St. Antony's manifested a profound interest in the scheme of building to the honor and glory of the Almighty a suitable and well appointed temple, in which not only they, but their children and their children's children might offer to God the incense



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of prayer and the outpourings of grateful hearts. They were willing, aye, ardent to build even for posterity, though they themselves who builded would receive the very smallest share of benefit. Benefit would accrue, but what mattered it, when God's glory was sought, if that benefit were to be reaped only by remote generations. Such is the holy generosity of feeling and thought which proceeds directly from faith as its fountain head. With the sympathy and co-operation of the laity, there is always united the self-devotion of the priest. His powers are directed by love and zeal, and his work is always the product of perseverance and forethought. He is ever willing to stand for the best interests of his people, to give counsel, to earn and preserve property, to fight, with heart of steel, any obstacle that may stand in the way of the betterment and the progress of his charge. Given the two necessary elements : the zeal of the priest and the active co-operation of the people and one is tempted to say that,

" Man alone
Can perform the impossible."

The commanding worth of the community and the personal power of the spiritual leader sit throned in all the joy of prospective success.

Such is the exquisite sympathy between priest and people that outside of the hallowed love that exists in the home-circle, there is no nobler affection, no truer fidelity existing on this earth. It serves to produce a practical unity and helpfulness, for as Carlyle avers : "of a truth, men are mystically united ; a mystic bond of brotherhood makes all men one."

When the required space was obtained, the construction of the present beautiful and stately church was begun. The corner stone was laid by Bishop Loughlin August 24th, 1873. Work was commenced, however, in June of the same year under the supervision

of Mr. P. C. Keeley, architect The first mass in the new church was celebrated by the Rt. Reverend Bishop on the occasion of the opening of the basement for divine services on March 8th, 1874, and the solemn dedication of the church by the Bishop took place on June 13th, 1874.

The dimensions of St. Antony's Church have been given as follows: Length 164 feet; breadth 72 feet; height of basement 13 feet clear; side wall 35 feet above church floor; tower 116 feet to the tops of the gables over the clock-faces; and the cross stands sentinel upon the spire, 240 feet above the sidewalk; front walls of tower 3 feet thick; side walls 2 feet 6 inches thick. The building is of Philadelphia pressed brick, the base and moulding in front and ashlar are of Belleville freestone, and the rest of the cut stone used is Nova Scotia freestone, the whole surmounted by a cresting. The facade of the church with its lofty spire is exquisitely beautiful and as one is crossing over from New York, he is sure to be struck by the majesty with which the spire, dedicated to the "Saint of the whole world," rises up from the surrounding sea of houses; it is a noble type of the city set upon a hill, and it intimates to us that it behooves the Church to rise up above the world, with her feet amid the world, with her head girt only by the sky.

Convenience, we might say necessity, demanded that the priest should dwell near the church, for one's home is where his heart is, and so a priest's heart is wrapt up in the presence of Jesus, his Lord and God. His home should be as near Him as is expedient. In October, 1874, the new rectory on the north side of the church, being then completed, was taken possession of and occupied by Rev. William J. Lane from that time until he resigned charge of the parish on August 16th, 1879. During the administration of Father Lane, many were the financial troubles. Truly it was a time that tested men's souls. In 1873 when Father Lane was appointed

to the rectorship of St. Antony's, the people were clamoring for a new church. The site had been selected during Father Brady's time, who managed to accumulate \$10,000 for that purpose. The cost of the ground was \$23,000 of which only \$10,000 had been paid. In order to make room for the present commodious church, Father Lane was obliged to pay \$9,000 for a piece of land in the rear of the lots already contracted for. This made the entire cost of the ground alone \$32,000.

Hurried on by the enthusiasm of the people, and being a comparatively young man, twenty-eight, an age when we are not easily frightened by apparent difficulties, he began to build. For a time all went on well. The times were good, the people were all employed, and ready and eager to contribute towards the erection of their church. Then came the crash. The people were thrown out of employment and men who were earning good wages in the oil works and other factories were put upon half time and half pay, so that, after providing for their families, they had very little left to contribute toward the building of the handsome church they were so anxious to commence. The people had the best intentions in the world, but they no longer had the means to back it. The contracts were all given out, and Father Lane deemed it best to complete the edifice, rather than leave it half built. He, no doubt, felt that once the church was completed the people would be encouraged; moreover, the times would undoubtedly become better, the revenue of the church would increase and the debt would be thus gradually paid off. Such were his calculations. After six years of constant mental toil and trouble his health began to fail, and he felt himself unable to work with the same vigor as before. Under these circumstances he deemed it only an act of justice to the people to apply for a removal and to ask the Bishop to send them another priest, strong and vigorous and of fine executive ability. The Bishop took

the same view of the case as Father Lane and he accordingly relieved him. Father Lane was no financier. His character was one that would not tax analysis, it was felt by instinct; and that happy phrase, "good-natured," defines it with a singular accuracy. Father Lane's good-nature exhausted his purse often, but never exhausted itself. It was an unfailing well-spring; it was ever pure, bubbling from a copious fountain of kindness and refreshing life around him with streams of fondness and of pity. There was a benignity in him which gave his heart an interest in the humblest creature. His benevolence was unbounded. He loved his friends with a generous and cordial confidence; I do not believe he could have had an enemy. If he had any, he loved them with Christian charity; he loved humanity with a fullness of regard which excluded no man from his pity or esteem. The world was not cognizant of the crosses and trials he bore from those who received largely from his charity, no more, than it was aware of his many acts of kindness. Those manifest—

"That best portion of a good man's life
His little, nameless, unrememb'd acts
Of kindness and of love."

A very important work engaged the attention of Father Lane, during his stay in Greenpoint. In September, 1875, he brought four sisters of St. Joseph to take charge of the school, which had for some time been conducted by lay teachers. The sisters were first housed on Manhattan Avenue, near India Street, and as the facilities for carrying on the work of a thoroughly equipped school were few, their first beginning was unpretentious. When Father O'Hare built a new rectory the sisters moved to the house at the north side of the church, their present, beautiful and commodious convent. There are nine sisters in the community. Sister Philomena, who has the responsible charge at the present time, has done

much to raise the school to its present high standard. Besides the thorough training in letters which the sisters give their pupils, their presence, their lives, are a benediction from Almighty God, ever falling upon the parents through their children.

Rev. Michael J. Murphy, of the Church of St. Mary Star of the Sea, at Far Rockaway, L. I., was appointed to the rectorship of St. Antony's, October 1st, 1879. Father Murphy remained here until January 27th, 1883, when he resigned his charge on account of failing health. He was much regretted by the parishioners to whom he had greatly endeared himself. At the beginning and during the course of Father Murphy's administration, the parish was in a state of agitation, brought about through misunderstandings regarding the financial state of the church. This state of affairs continued until the advent of the present rector. Another interval intervened before a new rector was appointed. Doubtless the Bishop, with that far-seeing sagacity in which he so much excelled, delayed the choice, to find one whose ability and tact would be adapted to cope with the immense labors of the future. Though the church had been built and a parochial house provided, there was yet considerable indebtedness, and provisions had to be made in the future for schools that would accommodate the constantly increasing number of pupils.

From January 1883 to July 1884, the general supervision of the parish was held by Rev. John Loughran, D. D., who had been an assistant to Rev. Father Murphy. On July 22d, 1884, Rev. Patrick F. O'Hare, the present rector, was appointed in charge and a new epoch of industry, tact, and success dawned on the uncertain fortunes of the Church of St. Antony of Padua.

In closing what may be justly called the first epoch, in the history of St. Antony's Church and Parish, we will be pardoned if we draw a few thoughts from its events. What changes have occurred to the historical vision

during these first thirty years of this church's existence! The painted scenes in a theatre do not shift before the eyes of the spectators more suddenly than do the changes and the transformations of a score of years. When Catholicism began its course in the scattered tracks of the old Town of Bushwick with but a handful of adherents, who could predicate regarding its future? Who could anticipate with aught of confidence the grand outlines of the vigorous, sterling Catholicity of to-day? But there was certainly a thrill of electric interest and restless anxiety in the hearts of the faithful few who gathered about the altar in the hall at the corner of Franklin and Eagle Streets, when Father Brunneman for the first time offered up the Holy Sacrifice. Events are our preceptors, and the few Greenpoint souls that confessed Christ crucified took hope from such an important occurrence. The increase was bound to come satisfactorily in time and the future did not belie the promise of the beginning. By slow, but substantial growth, the Church rose to her eminence and pursued her course of love and service efficiently and uninterruptedly. We must not forget that success was not obtained until many difficulties and hardships, incidental to paucity of numbers and lack of means, had been contended with. The Church had to fight her onward way bravely. Her influence extended to those without her pale. She demonstrated in the good and honest lives of her children that her doctrines had a happy effect on society, that they contributed to the temporal prosperity of individuals no less than to their spiritual welfare. People saw the cheerful consummation in the lives of Catholics about them. They saw how the Catholic faith labored to ameliorate the condition of the lower orders of society, how it repressed intemperance, lewdness and violence, and how it took its place in the van of charitable and civilizing work. It was a gratifying spectacle that did much to extirpate the bitterness and hate that came from



FRONT OF CHURCH, 1884.

unreasoning bigotry. Catholicity in Greenpoint began to be dealt with according to its merits.

Catholics, however, were strong in their conviction that a wide field was open to the labors and zeal of their church. They were not mistaken; a generation scarcely had come and gone, and they were numbered by the thousands. A very appreciable branch of the Church Catholic had pushed forth its foliage; the gales of opposition had died away into a whisper; the stain of bigotry and narrowness had been wiped out, and all signs augured well for the spread and the permanency of the Roman Catholic faith. The sheep knew the voice of the Good Shepherd and followed him.

CHAPTER III.

FATHER O'HARE.

We have seen on a summer morning when the sun rises; in the evening when he sets; and during the day as he moves in his course through the heavens, that those clouds and that sky nearest him are most thoroughly penetrated and illumined by his glorious light. This is a parable of the Christian priesthood, which in its highest, holiest and loveliest phases, is unfolded nearest Christ, the great Sun of righteousness.

The sketch of the priestly life, which is commemorated in this chapter, has such intimate relation with the spiritual and the divine.

The Catholic priest has been called by St. Chrysostom, *Alter Christus*: Another Christ. We confess it to be true that priests are summoned to perfectness of life, that they partake of the priesthood of our Divine Lord and that they are configured to Him.

The counsels which St. Paul gave to Timothy and to Titus apply to the Christian priesthood. When Christ, in the vesture of our manhood, offered Himself to the Almighty Father for the redemption of the world, He assumed the office of the priesthood. Christ is at once Altar, Victim and Priest by a perpetual consecration of Himself. This is the priesthood forever after the order of Melchisedech, who was "without beginning of days or end of life." (Heb. vii, 3)—a type of the eternal priesthood of the Son of God, the only King of Peace. Priests participate in the priesthood of Jesus Christ; offering on earth continually the only one sacrifice which is offered in heaven before the Eternal Altar by the only Priest. The oblation of our Lord for the priesthood

binds priests to offer themselves wholly to Him. From this comes the spirit of self-sacrifice without reserve, which is characteristic of the priesthood. The priest is bound as a pastor by the obligation of charity even to lay down his life for the sheep. Priests are configured to Christ—there is a conformity of them to the Great High Priest.

The priest is “the figure of Christ;” “the image of Christ;” “the character of Christ,” because on the soul of the priest is carved, as it were, the image of Christ's priesthood and a participation in it is granted to him. He is what St. Paul styles “configured to His death.” Whenever the priest says Mass, he sets forth “the death of the Lord until He come.” the priest's dignity surpasses all the honors of earth, and his sanctity transcendent because of his great power, excels the holiness of all states in life. The priest receives in his ordination an active power which is called a *character*, whereby he is fitted to perform the exercise and the ministry of divine worship. All Christians receive a character in Baptism and Confirmation; in Baptism a passive power to receive all the other sacraments and to be conformable as sons to the Son of God; in Confirmation an active power to bear testimony publicly to the faith and to live actively and patiently as worthy warriors of Christ, but the sacerdotal character gives the priest a participation in the priesthood of Christ and the most intimate conformity to Him in His office as Mediator; it contains all the necessities, the graces of light, fortitude and holiness that are required to buoy up the soul of the priest amid the troubles, duties and dangers of the world. We can easily perceive how noble and how comely is the office of the priest. What greater power than to consecrate and to offer the Holy Sacrifice of the Altar! What nobler office than to loose the bond of sin from afflicted souls! Earthly dignities pale before the divine stewardship which is entrusted to the hands of the priest, who

holds the Key of God's tabernacle. The life of the priest in America is a manifold expansion. He has to do with theological and non-theological matters, and he is thrown into every variety and facility of association. He is constantly busy with change of objects. He has to deal with all classes and he is ever standing at the brink of an ocean of care and anxiety.

To dispense the mysteries of God is not his only occupation, but he must build, counsel, and guard often even the temporal interests of his parishioners. His life, indeed, is not strewn with roses, for he receives quite a share of objection and criticism to fill up his cup of bitterness. Often he is pitched headlong into a tempest of hostility, and the only ballast he has at hand is the patience which he has acquired by long suffering. He is, by the force of circumstances, compelled to be well poised, wise and self-reliant. In his life there is between the extremes, between indifference and enthusiasm, an equator, a narrow belt of thought and wisdom which balances his actions to success and merit. In this mid-world he pursues his course of tender service to the cause of humanity and brings heaven nearer earth for the benefit of the disconsolate, the weak, and the down-trodden. His only consolation in life comes from the happy feeling that, in the different offices of his calling, he has done somewhat to brighten a dark world, and to bring the light of Jesus' love into tracts of desolation and misery. There is, also, a comfort in his life when he discerns the effects of his ministrations, the loyalty of his charge to the well-formed and precise principles of faith, the thorough understanding of their position as Catholics, and the feeling of strength to maintain it, which so vividly contrast with the careless ignorance and latitudinarian indifference which are so noticeable and so much spoken of in the life about us. Genuine Christian charity is refreshing when placed beside hollow unbelief and bitter intolerance.

The twenty-fifth anniversary of a priest's ordination is certainly the full noontide of a life spent for God and with God, and rarely the picture has a blemish. The inner life has been covered with a mystic veil, which has been transparent only to God, while the outward aspects of zeal, labor, benevolence and love, reveal a sacred, tender charm that makes the priestly life "a joy forever." The happiness of such an anniversary proceeds from the consciousness that the priest has not violated the will, either expressed or understood, of Heaven, but has regulated his career according to the spiritual and moral laws of his vocation, which are as constant and invariable as the laws which regulate the world of matter. Every hope, thought and energy have been co-ordinated to the fulfilment of the holy ambition which stirred his soul on the day of his ordination. The dreams of his youth have been realized in the practical good deeds of his ministry. As he looks across these years of prayer, industry and vicissitude he enters

"A land of promise, a land of memory,
A land of promise flowing with the milk
And honey of delicious memories!"

The remembrance of them is as dew to the blossom of his years, and as scent to the rose of his charity. O the supernal joy that fills the soul of the priest when he bows at God's altar to thank Him for the graces and the opportunities of twenty-five silvery years in the ministry! Life has not been a dreary existence, "starless and long," nor has it been uncheered nor unsatisfied, for it has been passed with God. Hope for him flowered on the tree of faith, and peace attended his footsteps. What a transcendent gratitude and love wells up in his heart, as he looks back over the varied and complex phases of his eventful life! Such a life must have lessons for all of us. Its piety, its character, its devoted-

ness enter into our meditative hearts as do natural objects in lively images into the eye.

To the priest who is privileged to commemorate twenty-five years of zealous labor in the ministry, we feel like repeating the words of the angel to Mary: Hail, full of grace. The Lord is with thee!

The active life of a priest for the long space of twenty-five years is a picture of charming power and loveliness worthy the contemplation of man; it works its way into our inmost being, becomes part of our thoughts and feelings, and is, in reality, a silent and permanent means of our moral and religious elevation. It makes clear the beneficent and practical side of our holy religion, and appeals more forcibly to human hearts than mere doctrinal exposition of faith. It has been well said: "We estimate very inadequately the influence or the value of any religion, if we merely consider its dogmas, its precepts, or its opinions. The impression it makes, the emotions it awakens, the sentiments which it inspires are, perhaps, its most vital and effective energies; from these a particular age is more distinctly marked by the predominance of those silent, but universal motives, than by the professed creed or prevalent philosophy, or, in general, by the opinions of the times. Thus none of the primary facts in the history of a widely-extended religion can be without effect on the character of its believers. The images perpetually presented to the mind work, as it were, into its most intimate being, become incorporated with the feelings, and thus powerfully contribute to form the moral nature of the whole race." Thus the priest in the grand development of his consecrated life, who has manifested the highest and noblest aspirations and labors of religion, has entertained every silent influence that could entrance and move the heart of man.

We begin our sketch of the life of Father O'Hare—the happy and honored priest of this silver jubilee—with



INTERIOR VIEW, 1893.

some facts of his early career ; for as light comes casting its dawn before it, and as all great power in the world's history is heralded by soundings prophetic, so events of childhood and boyhood foreshadow the beauty and the strength of manhood. Milton tells us that

“The childhood shows the man
As morning shows the day.”

Father O'Hare was born at Bar Chapel, near Newry, County Down, Ireland, February 17th, 1848, and was baptized there. He was brought to this country by his parents when he was but four years of age. His parents took up their residence in Brooklyn and lived for a few years in the old Cathedral parish. In the church of this parish he heard Mass for the first time and in the same church in after years he was elevated to the sacred dignity of the priesthood. When he had reached his tenth year, his parents moved to the Seventh Ward of New York City and he attended the school in Roosevelt Street, which was in charge of the Christian Brothers. Brother Cronin was the principal of this school, and Brother Malachy was his first teacher. In his last year of school at St. James' the famous Rev. Dr. Cahill visited the school and examined the graduating class. He spent several hours in the school and created much enthusiasm among the pupils, as might be naturally expected from a man of such learning and vast erudition. The remembrance of his visit lingered long in the minds of the fascinated young scholars.

The last teacher whom our young-student had was Brother Clementian, who now represents the American branch of the Christian Brothers at the Mother-House, Rue Oudinot, Paris, France. At the conclusion of his studies with the Brothers in New York, young O'Hare went with his parents to his native land, where he remained for one year, meanwhile attending the Christian

Brothers' school in old Cathedral Chapel of Newry. After a year passed profitably in study, he returned to New York and in September, 1862, he entered the College of St. Francis Xavier, Sixteenth Street, which is directed by the Jesuit Fathers. He continued his classical studies in this excellent institution for six years and graduated from it with honor in 1868. The graduating class numbered twenty-two bright, intelligent and well-equipped young men, of whom twelve became afterwards priests, and the remainder passed either to medical pursuits or to the activities of business. After graduation, the class made a retreat of three days at St. John's College, Fordham, and among their many reflections we may be assured that the thoughts of their future life in the world was uppermost.

They were soon to go abroad and build up each one his own world. There was doubtless a dominant idea in each one's mind, and the task was to unfold it in its proper proportions. Some felt the call to the sanctuary—an urgent, compelling vocation—and it behooved them to think of the first preparation to obey it. Once started on a new career and all anxious and troubling cares would disappear. The eager ambition which pulsates in the prospective Levites heart tides over many an engrossing source of tribulation. As when the summer comes from the south, the snow banks melt and the face of the earth becomes green before it, so does the advancing spirit of the young cleric create its peace and restfulness along its path and carry with it hope and desire to accomplish great things for God and humanity. Of the number of those who were to consecrate their lives to the Divine ministry, two had the intention of making application to Bishop Loughlin for entrance into the Seminary, and, young O'Hare, hearing of this, joined them, and all three were directed to be present at the opening of the scholastic year at St. Mary's Seminary, Baltimore, which is in charge of the Sulpician Fathers.

In this renowned home of piety and learning—the cradle of many Bishops and distinguished clergymen—he remained for nearly four years, pursuing his theological studies with fervor and assiduity. Here his mind was informed with all the intricate knowledge which concerns divine things, and his heart trained in all the precise practice of the Christian and priestly virtues. It is in such abodes of quiet study and reflection that is born that holy, glowing enthusiasm for the spread of God's blessings, which warm, like our household fires, families, associations of men, and society in general. The Seminary is the training-school of the priesthood. Our young student was a great reader, and studied much outside of the prescribed course, which fitted him eminently to deal, in his after parochial life, with the absorbing questions which enchained the attention of the public no less than the Church. After completing his studies in St. Mary's Seminary, the joyful day of ordination came, when the young cleric, *"forgetting the things that were behind and stretching forth himself to those that were before, pressed toward the mark to the prize of the supernal vocation in Christ Jesus."*

Father O'Hare was ordained to the holy priesthood March 19th, 1872, by Bishop Loughlin in St. James' Pro-Cathedral, Brooklyn, N. Y. The Vr. Rev. John Turner, V. G., Fathers Kiely, Sheridan, May, Arnold, O'Loughlin, McElroy, Zeller and Mgr. McNamara (our present Vicar-General) were present at the ordination. The young priest sang his first Mass in St. James' Church, New York, of which Father Felix Farrelly was at that time the rector. In former days Father O'Hare had been a teacher in the Sunday school of this church, and also President of the Sunday School Organization, and the venerable Rector insisted that he should address the children on the afternoon of Passion Sunday, 1872. Father O'Hare had made a promise that if he should be ever ordained, he would make the dignity of Our Blessed

Lady the theme of his first sermon or instruction. Reluctantly acquiescing in the demand of Father Farrelly, he was true to his promise and discoursed to the children on the grandeur of Mary's Motherhood, the sublime dignity to which the Lord had called her, and at the end counselled them to look on her always as their Mother and to fly to her in their trials and temptations. We can well imagine how delighted the zealous pastor of St. James' was, both that one of his own boys had come to celebrate his first Mass in his church, and had given such an excellent instruction on so beautiful a subject to the little ones of the Sunday school. This was the first message from the eternal hills which Father O'Hare brought to the faithful. We shall find him later on frequently exercising by his preaching "the ministry of reconciliation," from the fullness of his light and the fervor of his heart.

The week following his ordination, Father O'Hare was appointed an assistant at St. James' Cathedral, Jay Street, Brooklyn, and here he remained for seven years. In his ministry in this parish he found ample opportunity for the exercise of his talents, his zeal, and his devotion. His main enterprise to bring some benefit to those with whom he came in contact, to upbuild the religious character of negligent men and women, and to watch carefully the development in goodness and purity of the young, consumed and absorbed most of his time. He found, as it were, the materials of his zealous work strewn along the ground, and his efforts were exhaustive.

The life of a priest and his labors for ameliorating the condition of the poor do more effectual good than all the legislation of the country. We do not decry the honesty of purpose with which the legislator, the philanthropist, the city missionary, or the theorist set to work to better the state of the lower classes, but all laws, all attempts in the direction of secular socialism and in the direction of what is called Christian socialism come to

naught, and but little success in the way of promoting the welfare of the oppressed class is obtained. The only power that seems to be capable of grasping this great social problem is religion. The root of most of the evil which afflicts men and women is in the disorder, the lack of affection, and the lawlessness of the family circle. The head of the family is improvident, perhaps, intemperate; the mother of the family lacks patience and is slatternly; the children grow up with an education of vice acquired in the streets with their unconcealed license, their oaths and curses, their idleness and vagabondism. Here is the field of the true priest's labor—to preserve the family in its integrity without which there can be no improvement, and without which all efforts to ameliorate the condition of the poor must certainly fail. And to do this labor effectually, time and practical charity by means of counsel and resources are needed. The priest, besides offering the grace of the sacraments as an aid to better life, tries to inculcate a habit of providence into the minds of reckless men and women, and presents a positive stimulus; as, for instance, the desire of appearing respectable, of acquiring a competence, of clothing decently and rearing honorably children, all of which is calculated to make the indifferent strive after something good and to place a moral restriction on them, which will caution them from going wrong. While he teaches and preaches goodness and purity of life, he also endeavors to give poor, misguided souls an enlightened appreciation of the advantages which accrue from the practice of prudence and economy. We may pass laws, we may devise model dwellings, we may send scouts out to hunt up ignorance and vice, we may appoint commissions, that will print acres of reports; we may write, lecture and teach, but we shall never be able to raise the poor, the reckless, the improvident a single step higher in the grade of moral existence until we draft the services of religion,

which will accomplish wonders by its influence on and through the family circle.

Now it was into labor of this nature that Father O'Hare was thrown into the early years of his ministry. There were poverty and crime about him, and young though he was he grappled with them fearlessly. His heart was inflamed with charity for the suffering and he found in the poor an outlet of love for his merciful nature. He visited those that were in need and brought them assistance; he corrected domestic abuses; he promoted the sense of decency, convenience, comfort, moral reform, where such essential properties were disregarded, and he kept a watchful eye on the children as they grew up to the critical years of youth when small occurrences lead to very great deplorable results. The work was stupendous, as difficult as separating the waters above the firmament from those beneath it, but he was in the main successful and when he was transferred from this parish to another, the genuine and spontaneous feeling of sorrow and regret was felt throughout the entire community, from the wealthy to the poor, in whom he had taken the deepest and most fatherly interest. Like his Divine Master "he went about doing good"—*Pertransiit benefaciendo*.

Father O'Hare worked very hard and constantly while at St. James'. Besides the ordinary parish-work, he was assigned at different periods to attend to the spiritual needs of the marines at the Navy Yard. Mass was said for them every Sunday and an instruction was given. It was a spectacle worthy the attention of our lazy Catholics, to behold the young priest and his server, set out each Sunday for the Navy Yard. A temporary altar was provided in one of the large halls. Vestments, chalice and all the necessities for the altar were divided as equal burdens between the priest and the little altar boy; as all the requisite appointments for the celebration of the Holy Sacrifice had in those days to be carried to

and from the place where the services were held. At a later date priests living in the vicinity of the Navy Yard attended to this onerous duty.

But there were other fields requiring the ministrations of the priest, and to some of these Father O'Hare was appointed. He attended to the spiritual necessities of the Academy of the Visitation at Parkville, saying Mass on Sundays and two other days of the week. Often he would say a first Mass at the Convent of the Visitation, Johnson Street, and having finished it, he would proceed to the Parkville Convent and celebrate a second Mass, giving also an instruction, and if it happened to be his duty to preach at the home-church, he would have scarcely time to reach it, hastily don his cassock, and be in the Cathedral-pulpit at the appointed time for preaching. During these years of his ministry in the Cathedral-parish, he was selected to look after the wants of the House of the Good Shepherd, East New York. If he was relieved of one burden, it was to accept another equally as heavy. He said Mass at this institution on Sundays and preached a suitable sermon; he also said Mass twice during the week, and heard once a month the confessions of the inmates. With all this outside work, he, nevertheless, busied himself with his parochial duties, satisfying them faithfully and creditably. His zeal was a mighty spring of action, akin to the holy enthusiasm which sent the Apostles forth to christianize the nations.

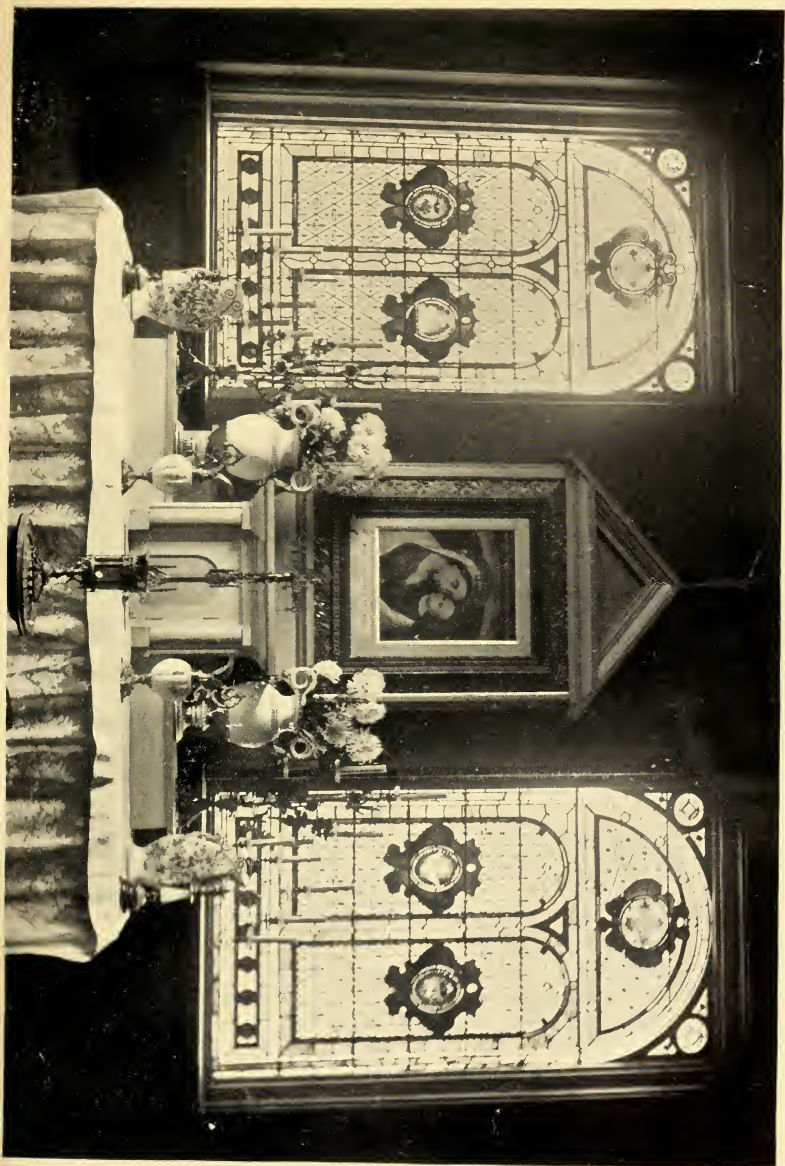
On the death of the Vicar-General, Father Turner, Father O'Hare was the senior priest at the Cathedral, and, as such, the regulation of parochial affairs and its various organizations passed into his hands. He displayed great tact and ability in his new position, waging an aggressive war on vice and crime and offering the sacramental peace to all who wished to live well. His administration of the parish was marked by great sobriety of mind, perseverant industry, and unbounded charity. It manifested his strong capacities for success-

ful and satisfactory work without experiencing any considerable reverses. He was much beloved by the people of St. James' parish, and the bond of sympathy and love, which was soon to be broken, by his removal to another charge caused great regret to those whom he had stood in the relation of a father, an adviser and a friend.

On July 12th, 1879, Father O'Hare was appointed rector of St. John's Chapel, the new Cathedral, at Clermont and Greene Avenues. This chapel has been so called from the saintly patron of Bishop Loughlin. It was opened for services on St. John's Day, 1878, and on that occasion the Bishop consecrated the altar and afterwards pontificated solemnly.

The sermon was given by the late Mgr. Thomas Preston, V. G., of New York. On the Sunday following the opening Father O'Hare preached, and from this time regular services were held in the chapel, which were attended to by the priests of the Cathedral. This method of serving the Sunday needs of the chapel was adopted until July 12th, 1879, when the Bishop appointed the first rector in the person of Reverend Father O'Hare. The main reason of the delay in the appointment of a spiritual head was due to the difficulty experienced in securing a suitable residence for the priests to be selected for this new parish, but this was eventually obviated by the renting of a convenient house at 101 Greene Avenue. When the Bishop appointed Father O'Hare to the rectorship of St. John's Chapel he directed him to reserve the first story of the residence, intimating that he (the Bishop) hoped to move later on into this new quarter of the city. Such was, indeed, his intention, but a variety of preventing causes intervened and the proposal which he had entertained was not for some years carried out.

Father O'Hare began the work of organizing the new parish with a spirit of the greatest energy, and was



untiring in the promotion of its best interests. The attendance at all the services began to increase, and four Masses were now needed, while the Sodality, Rosary and Sacred Heart Societies were instituted to advance the cause of Catholic devotion. The necessity of an organ was apparent; a small harmonium being used, and, therefore, Father O'Hare, aided by the liberal contributions of his parishioners, was enabled to erect a new organ, whose fine tones were heard for the first time in November, 1881.

We had almost forgotten to refer to one splendid beneficial act of Father O'Hare, which should commend him to the esteem and veneration of the clergy. Up to 1876 the diocese of Brooklyn had been without a Purgatorial Society, such as had been established in other dioceses for the benefit of deceased priests. At the instance of Father O'Hare this important and charitable organization was effected at the obsequies of Rev. Timothy O'Farrell, the late rector of the Church of the Visitation, who died February 17th, 1876. All the priests who had gathered for the funeral services enrolled their names in the new society, and agreed "as members of the Priests' Purgatorial Society of the Diocese of Brooklyn," to celebrate three Masses for the repose of the soul of a member within one month after the notification of his death. At present, there are 233 priests' names enrolled in membership. Since the organization of this hallowed society, many members have passed to their reward, and may be enjoying eternal bliss through the prayers and the numerous Masses that have been offered by their brethren of this fraternity.

One very pleasing event worthy of notice, was the celebration of Father O'Hare's tenth anniversary of ordination, which occurred while he was stationed at St. John's Chapel. The date was March 19th, 1882. We quote from *The Catholic Review*, relative to its observance:

"The feast of St. Joseph falling on Sunday this year,

would have ensured a special celebration at St. John's Chapel, but even that happy coincidence had some popular interest added to it, in the fact that it was also the tenth anniversary of the sacerdotal ordination of the rector, Father O'Hare. The Sunday, the feast, and the anniversary were all most joyously and appropriately celebrated.

Rich and beautiful as St. John's Chapel undoubtedly is, the piety of the people found something to add to its adornment. A zealous lady of the flock, Mrs. B. B. Haggerty, presented a rich and suitable moquette carpet, not merely for the sanctuary, but also for the aisles and passages. It was a princely gift. A beautiful sanctuary lamp of an antique ecclesiastical pattern was presented by Father O'Hare in honor of the Sacred Heart. Flowers that made March seem June were showered on the altar with generosity. Those were the gifts of the ladies of the parish, and, also, those of St. James' Pro-Cathedral, from which this new congregation, both priest and people included, is an offshoot. Solemn Mass was sung by Rev. Patrick F. O'Hare, assisted by Rev. Richard S. Foley as deacon, and Rev. John J. Mallen as sub-deacon. The panegyric of St. Joseph was preached by Rev. John M. Kiely. In the course of it, having shown the relationship of St. Joseph to the Christian priesthood, he congratulated the reverend celebrant on the happy anniversary of his priesthood and prayed that priest and congregation might continue always, now as in the past, in holy harmony, working out the will of God and promoting the advent of his kingdom on earth.***** There was also Solemn Vespers in the evening, Rev. P. F. O'Hare officiated with Rev. R. S. Foley, deacon, and Rev. John J. Mallen, sub-deacon. Father Foley delivered a discourse on St. Joseph, setting forth his dignity and advocating his claims to the respect of the faithful. The sermon of the reverend gentleman was well conceived and delivered admirably. It could not fail to produce a good

effect and increase the numbers of the devout clients of St. Joseph. After the discourse Benediction of the Most Blessed Sacrament was given to a very large congregation.

Thus, with becoming honor was this great feast celebrated, the fervor and religious solemnity with which the pastor's anniversary was celebrated, deriving a deeper tinge and more solemn tone from the feast of the day."

During the course of this happy day, the following address was presented by a Committee of parishioners :

ST. JOHN'S CHAPEL (New Cathedral),
BROOKLYN, N. Y.,
FEAST OF ST. JOSEPH, March 19th, 1882. }

REV. DEAR SIR :

At a meeting of the members of the congregation of St. John's Chapel it was unanimously resolved that we tender you our most cordial and earnest congratulations and felicitations on this the tenth anniversary of your ordination.

We rejoice with you on this most happy event, and are glad that it happens in our midst. We pray God that He will ever bless you with the plenitude of His gifts, both spiritual and temporal, giving you every blessing and health, together with that fervor of spirit and fullness of holiness, which shall make you as truly contented as is possible in this world. May you be as happy as you can wish, and may you be spared to us for very, very many years.

As a small token of these our good wishes and prayers, we beg your kind acceptance of the accompanying purse, and take pleasure in subscribing ourselves your parishioners.

ARTHER E. MARSH,
DANIEL McCABE,
T. H. BROSNAN,
JAMES F. BECKER,
Committee.

Father O'Hare made a suitable reply, thanking the gentlemen for their courtesy and affection, but asking permission to refer it largely to the priesthood, which he was sure they wished to honor through him. We ought to add that Father O'Hare was presented with numberless individual souvenirs of this happy occasion.

Willing hands were always ready to assist him in the acquisition of whatever was needed for religious beauty and decorum at St. John's. But a few months had elapsed when he received a very earnest evidence of this. The St. James' Temperance Society of the old Cathedral, in which he had taken a very intimate interest, presented him with a beautiful set of the Stations of the Cross, which he blessed and erected on October 2d, 1879. The Benevolent Society of the same parish gave him an elegant Gothic Chalice of gold, and the parishioners at large offered him a substantial and well-filled purse.

In the spring of 1883 work was begun on the new Episcopal residence. The honor of originating such an idea is due to the tireless energy of Father O'Hare. He spoke to many of his friends concerning the project, and various conferences were held regarding its feasibility, and when at length the happy design became sufficiently discussed and promised a full realization, Father O'Hare, in company with Mr. Edward Rorke, one of the pioneer Catholics of the diocese, called on the Vicar-General, the late Vr. Rev. William Keegan, and besought him to organize the movement. The affair was begun and carried to completion, the result being the magnificent, palatial residence in which the Bishop of Brooklyn resides to-day. Father O'Hare was, indeed, a very happy man when he turned the first sod for the beginning of the structure.

After many years, spent in the activities and the whirl of his priestly life, it was time for Father O'Hare to have his holiday; he needed a change, and a trip to Europe was proposed to him. The necessary permission



THE COLUMBUS ORGAN.

(Built 1893)

of the Bishop having been given, he began his preparations. When the news of his vacation had been bruited abroad, Father O'Hare had been made aware, in a thousand ways, that his people appreciated his labors for them and that the affection he entertained for them was reciprocated. He sailed June 28th, 1883, by the steamer Spain, and at the pier there was a great gathering of his friends to wish him *bon voyage*. He traveled through the British Isles and on the Continent, and made pilgrimages to Rome, Lourdes and Loretto. He was absent a few months, and returned full of useful knowledge and experience, and stronger in physical endurance for his future labors.

In the spring of 1884, new stained glass windows, imported from Innspruck, were placed in St. John's Chapel. One was donated by Mrs. B. B. Haggerty; another by the Young Men's Union, and two others by Mr. John Good. There were some figured windows already set in the church, but the four alluded to were needed to complete and finish the *tout-ensemble*. The chapel is a gem of architectural beauty and it reflects great honor on the professional ability of Mr. P. C. Keeley. There is certainly nothing finer or more finished in its order in the United States.

Father O'Hare took a profound interest in the welfare of the Nuns of the Visitation, and when they began the project of their new Monastery, he assisted them in many ways. When the ground was first broken for this home of piety and learning, he in company with the late Commendatore Hickey, editor of *The Catholic Review*, visited the spot and threw a miniature statue of St. Joseph into the opening. Small though this action may seem in importance; it serves to show the piety of his heart and his unquestioning confidence in the supernatural. One of the *religieuse* of the Visitation Order writing to the compiler, spoke of Father O'Hare in the following words: "Father O'Hare has always been a kind, devoted

friend to us and we will always retain the most grateful remembrance of his kindness and services. It was he who first brought our present location to our notice and he left no means untried to aid us in securing it. During the time of our fair he was indefatigable in his efforts to make it a success, and, as you know, he succeeded. For several years he was Chaplain, whilst we were in Johnson Street; he looked after the spiritual interests of our pupils and spared neither time nor trouble in preparing them for first Communion and Confirmation."

During his years at St. John's Chapel, he continued the same duty, always ready for duty, always kind and attentive. You have only to go down to St. James' parish, or that of St. John's Chapel to have living and grateful tongues tell of his life as a priest, shining with good works.

CHAPTER IV.

FATHER O'HARE'S RECTORSHIP IN GREENPOINT.

Father O'Hare's labors had continued in St. John's parish for five years, and his duties were grateful to him; both from natural disposition and habit; he was surrounded with honor, love, obedience, troops of friends, but his charge there was now to cease. He was appointed rector of St. Antony's Church, July 22d, 1884. The history of his life in St. Antony's parish is one that is golden in zeal, charity and patriotism. When he was appointed to the charge of this church a dark pall was impending over it. Great progress, indeed, had been made since the early days, but while material advancement was evident, financial and moral depression existed on every side. St. Antony's, overwhelmed with debt and laboring under impossible difficulties, was about to pass into the hands of the civil authorities. Gloomy, however, as the prospect seemed, Father O'Hare bent all his energies to brighten it. He toiled in season and out of season; from the vantage ground of the pulpit, he inspired life and enthusiasm into his people; by his magnetic power he obtained financial assistance, and, before a year or two had elapsed, he had snatched the church from the incubus of its impending ruin and had breathed into his parishioners the strength of cheering hope. Having stemmed the tide of disaster, both financial and moral, he became occupied with other important matters.

The old school, which was only the old church somewhat changed for educational purposes, was altogether unsuitable and was absolutely inferior in every

respect. Father O'Hare set workmen to tear down the old church on India Street, and built on its foundation a two-storied school-house (42 feet by 94 feet) at a cost of \$13,087.11. This work was begun in the early part of September, 1884, and was completed the same year. Much increased space and improvement in every part were effected and accommodations were had for four times the number of pupils previously in attendance, and with the most approved equipment for the comfort of the children. This building afforded the facilities of education to more than 700 pupils.

Father O'Hare now turned his attention to the church. Owing to the ravages of time and the heavy financial troubles, the church had fallen sadly out of repair. The lamentation of the Prophet was in a degree applicable to its desolate beauty. Zealous for the glory of God's house, he earnestly desired to restore it, but his prudence reminded him that his chief financial work for years to come was to pay off old debts and to incur no new ones. He was unwilling to burden his people with any fresh debts, and yet, unless something was done their splendid property would go still further for decay. Happily, the Catholic generosity of a former parishioner of his in St. John's Chapel, Mr. John Good, came to his relief. He offered not only to fresco the church and decorate the altar, but enhanced the princely extent of his liberality by giving Father O'Hare full liberty to erect what was sorely needed, a fine organ, in the absence of which the services of St. Antony's lacked that degree of solemnity so compatible with the dignity of our Catholic ceremonies. Needless to say that, after due consideration, Father O'Hare accepted in the spirit in which it was made, this truly generous and truly Catholic offer. "When men who accumulate fortunes through the goodness of God, make that happy use of it, they find a new pleasure, acquire a title to reward, and rob wealth of its chief danger." Sunday, January 24th, 1885, was the

day appointed for the opening of the church after its renovation. It was the Feast of the Holy Name of Jesus, and it was a day of great rejoicing for many reasons, not only because St. Antony's had been garmented with new beauty, but because also St. Antony's people had done their part heroically, generously and like faithful Catholics. They had rallied to their rector's help. They had magnanimously supported his effort to put the parish school in shape; they had contributed generously to the current expenses of the church and enabled it to meet with honor its maturing obligations of interest, etc., on January 1st. Better than all pecuniary encouragement, their attendance at the religious services, at Mass on week days and at the Holy Table convinced Father O'Hare that if he had received a great burden, he had also received a people that would lighten it in every way. Here were the motives that added fervor to St. Antony's solemn celebration of the Feast of the Holy Name.

The new frescoes made a bright and cheerful addition to the church. The arches and pillar-work could not be replaced in stucco for less than \$15,000, according to the judgment of the eminent architect, Mr. P. Keeley. The whole church is bright, lightsome and warm. The altar and the sanctuary seemed very striking. Two handsome statues of the Sacred Heart and the Blessed Virgin supported each side of the altar. A beautiful and costly green carpet, the personal gift of the rector, and beautiful rugs, the gift of one of the assistants, completed the adornment of the sanctuary. Of course the reader will easily perceive that we are only describing St Antony's as it was in 1885; many changes have since been made, which have transformed the sanctuary and altar into even a more lovely appearance.

At 10:30 a solemn Pontifical Mass was sung by Rt. Rev. Jeremiah F. Shanahan, Bishop of Harrisburg, Pa., the Bishop of Brooklyn presiding. Attendant on Bishop Loughlin were: Vr. Rev. Vicar-General Keegan

and Rev. J. McKenna of Flushing. The officers of the Mass in attendance on Bishop Shanahan were: Assistant priest, Rev. John M. Kiely, of the Transfiguration; Rev. James Duffy, of St. Agnes', deacon, and Rev. P. MacNamara, S. T. B., of Our Lady of Mercy, sub-deacon. The masters of ceremonies were Rev. John J. Mallon, of St. John's Chapel, and Rev. Father Hamilton, of St. Antony's. After the Gospel, Bishop Loughlin ascended the pulpit to preach an instruction suitable to the great feast of the Holy Name. Before doing so he briefly sketched the history of the church for over thirty years, noting its steady progress and its perseverance and fidelity during great trials. It was a great joy to him to participate in the celebration of the day, indicating as it did, not merely progress towards freedom from financial difficulties, but also good spirit and harmony. The spiritual progress of the parish gave him great joy. He noted the material improvements and thanked the unnamed benefactor of the church (Mr. John Good) who had so generously, and in so truly a Catholic spirit, contributed to its material beauty. He was sure that so good a use of wealth would bring benediction on the giver. The Bishop then proceeded to trace out a practical meditation on the lessons which ought to be drawn from the words of St. Peter in reference to the Holy Name. Over two hundred men, belonging to the Holy Name Society received Holy Communion, which was administered by Bishop Shanahan. The sight was very beautiful, impressive and edifying. Bishop Loughlin spoke with special warmth of this evidence of Catholic piety in St. Antony's parish.

In the evening solemn Vespers were sung by Rev. John M. Kiely, assisted by Rev. Father Taylor, of New York, and Rev. Father McAteer. The sermon was preached by Rt. Rev. Bishop Shanahan, who found in the Epistle of the day an eloquent suggestion of the causes which gave victory to the church in the trials.



CHAPEL OF THE SISTERS OF ST. JOSEPH.

from which it emerged triumphant. It was listened to by an immense congregation that crowded the church from the altar-railing to outer porch. "St. Antony's had great reason to be pleased with its celebration and we have no doubt it was. It certainly impressed its visitors with the thought that if the congregation had a devoted, experienced pastor, it also formed a parish that would sustain in every particular, by obedience, co-operation and generous gratitude, the best efforts of its pastor and guide."

It may be mentioned that a very successful fair had been held in the fall previous to the celebration, and the thought was now turned after it, to the spiritual and beneficial exercises of a Mission which was conducted by the Lazarist Fathers.

The new school which was erected on the site of the old church was opened on the eve of St. Patrick's day, 1885, with 548 pupils. The number constantly increased until the full seating capacity of 700 was reached. St. Patrick's day was celebrated this year at St. Antony's with great rejoicing. A Solemn High Mass was celebrated by the rector, Father O'Hare, assisted by Fathers Hamilton and Baxter. The panegyric of Ireland's National Saint was preached by Rev. John M. Kiely. In the evening, Rev. Edward McCabe of St. Vincent de Paul's preached on the Apostle of Ireland and his great work. Before the High Mass, there were blessed a beautiful group of the Crucifixion, and a statue of St. Antony of Padua, holding the Divine Child in his arms. The first group was a gift from the Young Ladies Sodality of St. John's Chapel. Both are very beautiful and great additions to this handsome sanctuary.

While Father O'Hare was buoyantly pursuing his mission of hope, thought and energy, a veil of sorrow was cast over his work. In March, 1885, it pleased Almighty God to afflict him with the death of his only sister, Mrs. Mary C. Goodwin, to whom he was most

affectionately devoted. This good woman, who was much esteemed for her charities, being an active and faithful member of the Society of St. Vincent de Paul, connected with St. Patrick's (old) Cathedral, New York, succumbed to the fatal pneumonia which had been so epidemic in the winter of 1885. She made a brave struggle for life, and great hope of her recovery was for some days entertained, but God willed otherwise, and she died, conscious to the last, fortified by all the sacraments and consolations of her faith and resigned to her fate, although she left after her two young daughters. Her last prayer was her first, the "Hail Mary." While repeating that, she expired. At her funeral, which was held from the old Cathedral, were present many of the prominent clergymen of New York and Brooklyn, and the Out-door Sisters of the Visitation, Sisters of St. Joseph, Sisters of Charity, and Sisters of St. Francis. Numbers of Catholics from the Cathedral parish, Jay Street; St. John's Chapel and St. Antony's were also present. It was a very severe affliction to the gentle heart of Father O'Hare, to whom a profound sympathy from all sides was extended.

In April, 1885, Father O'Hare had reason to congratulate his congregation in the encouraging report for the first quarter of the year. The income had passed over \$10,000 and this did not include the special gift of over \$3,000 for the organ and decoration of the church, which had been donated by Mr. John Good. He also expressed himself as gratified with the success of the school. It was considerably filled, but "there was always room for another." The expense of rebuilding and refitting the school had been all met, except \$3,000 or less.

In May of this year (1885) Father O'Hare executed a design to which he had given deep reflection, and the maturing of it was an inestimable blessing to both priest and people. To the left of the church were five vacant lots of land, and on these many undesirable neighbors

had set their eyes. One party, for example, was anxious to buy them for a skating rink. Valuable as they would have been for this, they were still more valuable to the church, which needed them for a better purpose in the near future. Through the courteous preference of Mr. Samuel J. Tilden, the former owner, the five were purchased by Father O'Hare at a price almost less than was formerly paid for a single lot needed to complete the church-site. These lots were railed in and presented to the public gaze the finest and most complete site of any parish church in Brooklyn. St. Antony's certainly has a people that will co-operate with its pastor to the last degree in every effort that he makes for them.

We find that neither the bustle of parish life nor the avidity of financial thought rendered Father O'Hare insensible to the charms of literary pursuits, and he has often been quite an assistance to priests and educational institutions in giving lectures or academical addresses, when invited to do so. He has been eminently successful in these departments in which literary excellence is sought. His intellectual character is distinguished by a wonderful combination of the imaginative, the profound, and the practical. He has ability to comprehend the distant bearings of events and to grapple with the subtleties of philosophic thought. He is equally at home in the depths as on the heights of all questions, religious, social, or even political. A man who can thus reason, thus soar, and thus contrive and execute, as has Father O'Hare manifested, must be a valuable constituent of any community. Men, dealing with the hard, dry actualities of life, have little time or taste, generally speaking, for literary pursuits, and it is for this reason that poets, as a rule, depict the scholarly mind as loving the quietude of woods and caves. Father O'Hare finds much of his recreation in reading, and he has, consequently, a mind always well-stored with ideas and reflections of the subjects, which pertain to the religious, the social, and the public world.

We find him lecturing for the benefit of the Church of the Transfiguration, Brooklyn, June 6th, 1885. His subject was "The Reigning Pontiff." He was thoroughly conversant with the life, the merits, and the labors of Pope Leo XIII, and he was given in his visit to Rome, the inestimable privilege of kneeling at the Pontiff's feet and receiving his blessing at the end of a philosophical thesis in the Vatican, in which for many hours he sat within a short distance of his Holiness and had ample opportunity of noticing those kingly and intellectual qualities which mark out the Pope in his even more than imperial court as a chieftain and teacher of men.

To accommodate the people at lectures, concerts and entertainments, gotten up for the benefit of the church or for the enjoyment of the members of the parish, Father O'Hare erected a large parish hall fronting on Leonard Street, at a cost of \$5,834.31. It was opened to the public on St. Patrick's night, 1886, with the drama "Clontarf." In the early days of this hall several operas were rendered effectively. Of late years the hall has been mainly used by "The Catholic Club," an organization of gentlemen and ladies who were brought together by Rev. M. P. Heffernan, at Father O'Hare's request, for the purpose of establishing a reading circle, but who have done excellent service in providing courses of free lectures and entertainments for the benefit and instruction of the parish. We note some of these free lectures of a year ago: Rev. John Belford, "The Church and the Republic"; Charles G. Herbermann, Ph. D., LL.D. (Professor in New York City College), "Universities, Ancient and Modern"; Rev. Dr. White, "The Church and the Catacombs"; Rev. J. M. Kiely, "The Christian Father"; Rev. P. F. O'Hare, "Ireland's Apostle"; Dr. M. A. McGovern, "The Human Form Divine and Its Heart." The Sanctuary Boys have also given entertainments and historical dramas from time to time. On the evening of May 7th, 1896, the Juniors



ALTAR OF THE BLESSED VIRGIN.

presented the play of "Major John Andre," and the music was given by the New York Letter-Carriers' Band.

In all of the rector's efforts he has had the cordial support of the congregation. The first annual parish collection, made in November, 1885, amounted to \$2,779.80; the second was taken up in June, 1886, and the result was \$3,115.00. Every year this helpful collection has maintained its hold on the generosity of the people and has been a powerful means of establishing the parish on a sound financial basis. In return, the zealous rector affords the people all the requisite services of our holy religion. There are six Masses said in the church on Sundays, at which instructions are given, and three Masses on week days. Three sessions of the Sunday School are held each Sunday, to suit the conveniences of the school children or working class of children. On all Sundays and Holy days the last Mass is a High Mass, and an appropriate sermon is preached. A very impressive part of the services, especially the evening services, is the congregational singing, in which young and old join, and besides this, there is a sanctuary boys' choir, exclusive of the regular choir, which chants the responses and sings pieces of sacred music suitable to ecclesiastical seasons and occasions. The tribunal of penance may be frequented any day during the Masses, on Friday and Saturday afternoons and evenings, on the eves of Holy days, and on Thursday afternoon and evening before the first Friday of each month, which is dedicated to the devotion of the Sacred Heart of Jesus. All the other rites of religion are conveniently attended to, solicitude being always entertained for the welfare and the needs of the faithful. There is an abundance of societies, devotional, educational, charitable and beneficial, all of which have an extensive membership.

The reader may have observed from time to time the efforts of our societies for the prevention of crime, to have legislation enacted for the suppression of indecent

pictures, which have become such a scandalous source of vice that not even the innocent minds of youth have been free from its contagion. More than a decade of years ago, Father O'Hare was alive to the importance of this subject, which he ventilated with much earnestness in his pulpit. Speaking in March, 1886, of the character of St. Joseph as the head of a Christian family, the example of its virtues and the protection of its innocence, he deplored some of the dangers that threatened the morals of the Christian families of to-day. There was the foul newspaper and there was the fouler and filthier picture. Nowadays wicked men used *nauseous pictures to advertise their wares*, to attract attention to them and to solicit custom for them. Father O'Hare asked what was the argument for trade contained in an immodest picture. To what but the basest passions did it appeal? There surely was no "art" to excuse, if even "art" could excuse the abominations and obscenities that were now thrust forward to corrupt the young, as they passed every cigar-store. Coarse in conception, coarse in execution, these pictures were there simply to do the work of the devil. Ought Christian fathers who took the example of St. Joseph as their own, favor or approve this corruption of the young? Would the Christian woman tolerate this degradation of her sex? If she did not insist on a public respect of herself, how could she protect herself from the crimes of violence, that daily made the public press frightful records? Father O'Hare, therefore, asked his people to use their influence with trades-people, judiciously but firmly, to cause the withdrawal of these corrupting pictures from windows and from the wrappers of merchandise. "Better for you to walk a mile to a decent store than bring home with you revolting impurity from an adjacent shop." Father O'Hare's remarks, although intended solely for his own people, have excited widespread interest, and the evil is so extended that his appeal has been re-echoed in distant cities, as we see by

this extract from the Baltimore (Md.) *Catholic Mirror* :

“ Father O'Hare, of St. Antony's Church, Greenpoint, N. Y., is doing a noble work in denouncing the practice of exposing obscene pictures in shop windows. He speaks as follows to a reporter :

“ ‘ The custom of exhibiting pictures of half nude females has been revolting in the extreme, and, as a priest, having the welfare of the people at heart, I would be remiss in my duty if I did not do my utmost to check the custom and aid in elevating the morals of the community.’

“ ‘ But do you advocate the boycotting system as the only means to remedy this?’ asked the reporter.

“ ‘ I advocate and suggest it as one way of doing away with this immoral manner of advertising goods, and I shall continue to do so. If I can gain the co-operation of my parishioners—and I think I can—I am sure we will have these pictures put away.’

“ The boycotting plan is for Catholics and all other Christian citizens to withdraw their patronage from shops where the moral sense is outraged by indecent pictures. From observations we have made we should judge that a crusade on shop windows is badly needed in Baltimore.”

We see, in this matter, as in hundreds of similar ones, what a grasp and comprehension Father O'Hare has of public questions which affect the respect and the morality of the community. His discourses have exercised a healthy influence on the public conscience in all movements, concerning virtue and decency, and it is no untruth to say that there is not in Greenpoint to-day a minister of the gospel whose hand is less shortened in the denunciation of vice or the upholding of moral reform than Father O'Hare's. He has always been an indefatigable athlete of religion, contending fearlessly for the promotion of public virtue and the purity of sound morality.

In 1877 new stalls were placed in the sanctuary, for the boys who act as choristers at the services at St. Antony's, and these gave to the chancel much of that ecclesiastical appearance which one sees in the choir of venerable medieval churches in Europe.

On the first Sunday of Lent, 1887, the new and beautiful Stations of the Cross, recently erected in St. Antony's Church, were formally unveiled. By special privilege Father O'Hare had privately blessed them on the preceding Friday evening, but this was the first occasion on which they were seen by the people of St. Antony's. They are exceedingly beautiful, lifelike and artistic. They display in high relief and natural colors the sad scenes of the Dolorous Way of the Cross. They are from the design of a European sculptor, and were imported for Father O'Hare by Stolzenberg & Co., of Barclay Street, New York. They are in keeping with the high ecclesiastical character and true beauty of all the improvements and decorations which Father O'Hare has added to St. Antony's during his pastorate.

After the unveiling, the Rosary was recited, as is the nightly custom of the parish. Then Gregorian Vespers were sung by the boys' choir, who, in their beautiful oak stalls, looked like a picture from a medieval missal. After Vespers, a sermon suitable to the occasion was preached by Rev. John M. Kiely, Rector of the Transfiguration Church, in which he pathetically brought the congregation through many of the sad, yet most hopeful scenes of the royal road of Calvary, bringing tears to many eyes by his picture of the heart-broken Mother of the Redeemer during that sad journey from the Proetorium of Pilate to the new tomb in the rock.

On Sunday, July 10th, 1887, Father O'Hare gave a report to his congregation, which showed most decisively the great work which he had done for them since his appointment as rector and the good husbandry which he had made of the various monies entrusted to his charge.

Whatever had been expended was done so to advantage, and the proof of this was to be seen in the substantial brick and mortar, wood and stone, and in the reduction of interest by the reduction of debt. The report evidenced the care which the rector had taken to save and economize, as if mindful that amid the heavy obligations which rested on him that money was another kind of blood, *Pecunia alter sanguis*, which admitted of regimen analogous to one's bodily circulation. At the outset, Father O'Hare read the financial statement of the church for the preceding three months, giving a detailed account of receipts and expenditures. The statement showed that the receipts, including the annual parish collection, amounted to \$11,316.22, and that the expenditures were \$12,978.37. The statement showed in detail how the money was received and to whom it was paid out. At the close of the quarterly report, Father O'Hare told his people what had been done during the past two years. The items and amounts expended were as follows:

| | |
|--|----------------|
| Rebuilding of school. | \$12,000 |
| New organ for church and interior frescoing. | 6,000 |
| Painting exterior of church. | 1,250 |
| Land purchased and paid for. | 13,500 |
| New Parish hall. | 5,500 |
| Paid on church debt. | 11,800 |
| Total. | <hr/> \$50,050 |

After this magnificent exposition of his labor, his energy and his prudence, the rector thanked the people for their liberality and their devotion to the church.

Towards the close of 1887, Father O'Hare obtained permission from his Ordinary to visit Rome and other Catholic centres abroad during the period of the Papal Jubilee. His many parochial duties prevented him for some months from availing himself of his Bishop's kind permission. When at last he had everything in splendid

order and in safe hands, with peace in his parish, with debt diminished, schools organized, church improved, and magnificent property secured for his new schools, he set sail for a well-earned holiday which he used for study and observation in Catholic circles abroad, ordinarily not open to less distinguished visitors. He visited Rome during the jubilee of Pope Leo XIII, and was present at the laying of the corner-stone of St. Patrick's Basilica. Not only the Catholic papers, but also the prominent secular papers, and all classes of the community in Brooklyn, who understood how effective and influential Father O'Hare's word had been for law, order, and Christian civilization in Brooklyn, united in good wishes for a pleasant voyage and a happy vacation. There were many misapprehensions, the product of newspaper exaggerations, which made or rather strove to make the transfer of Father O'Hare from St. John's Chapel, where he had successfully and happily organized the parish and where he was beloved by all his people, to St. Antony's very undesirable for him. But Father O'Hare never doubted for a day that the heart of St. Antony's people was in the right place, and that they would speedily recognize his will and ability to serve them and their children. He was right, and the series of demonstrations in his honor before his departure to Europe proved it. He had been but three years with his congregation, and when the first opportunity was given to demonstrate their affection, their sympathy, and their appreciation of his energetic work, they opened the flood-gates of their hearts and gave him as splendid a testimonial of their grateful feeling as has ever fallen to the happiness of a priest to experience. It was a wonderful illustration of the influence over his people, which a priest can command. It was no less honorable to the people than the priest.

We give the report of the demonstration, given by St. Antony's congregation in honor of Father O'Hare



ST. JOSEPH'S ALTAR.

before his departure, which is from the pen of a secular journalist, the editor of the *Greenpoint Daily Star* :

“A HEARTY GOD-SPEED.

It has been known for some time past that the Rev. Father O'Hare, the beloved pastor of St. Antony's Roman Catholic Church, contemplated an early departure for Europe to again visit the scenes of his childhood and his people determined on giving him a substantial manifestation of their regard. The sum of \$2,000 was accordingly collected in the parish and Sunday evening the ceremony of tendering the same took place at the Parish Hall on Leonard Street. The place was packed to the doors. The stage was tastefully arranged as a parlor. A well-executed crayon of the reverend father rested on an easel, and the words, *bon voyage*, in large floral characters were arranged in a semi-circle in the rear. Miss Rose Marie Goodwin (a niece of the priest) played 'Alice' with variations on the piano, and shortly after ex-Assessor Daniel Walsh called the meeting to order. He said it was known that the esteemed pastor of the church was about to depart for Europe, and it was intended to wish him *bon voyage*. The chairman expressed the hope that Father O'Hare would be permitted to join in the laying of the corner stone of St. Patrick's Church at Rome, and when he goes to Ireland, the land of his birth, may he get a *cead mille faillthe* that would thrill him with joy. The hope was expressed that Father O'Hare would live to see Ireland take her place among the nations of the earth, 'great, glorious and free, first flower of the earth, first gem of the sea.'

At the conclusion of Mr. Walsh's remarks, the Rev. Father O'Hare, accompanied by the Committee and several distinguished friends, entered the hall, when there was an outburst of applause which did not subside until several seconds after he had taken his position on

the rostrum. He was surrounded on the stage by Prof. Haggerty of New York, P. F. Hickey of the *Catholic Review*, Rev. Father Kiely of the Church of the Transfiguration, Rev. John McGuire of Long Island City, Rev. Father O'Hanlon, Sub-prior of 'Santa Maria in Posterula,' Rome, Italy, Edward Rorke, Sr., Edward Rorke, Jr., John Good, Dr. Johnson, J. Herbert, Rev. Wendelin Guhl of St. Alphonsus' Church, Ex-Assessor Walsh, M. H. Kavanagh, Rev. W. J. Hamilton, Rev. Joseph McCoy, Rev. Thos. F. McGronan.

Mr. Kavanagh then read a set of resolutions, expressing the sentiment pervading the parish, and at the conclusion Mr. Walsh arose and tendered Father O'Hare a wallet containing two one thousand dollar bills. There was more applause at this juncture, and Father O'Hare arose and replied to the resolutions adopted. He thanked the congregation for their words of kindness and their songs of pleasure, and spoke of his three years residence among them and the great work that had been done during this time for the glory of God, the saving of souls, and the honor of our Mother Church. He appreciated the sacrifices made by all to make his journey pleasant. The consolation and encouragement which he had received not only from his own people, but also from friends in St. James' and St. John's parishes were deeply implanted in his heart and memory.

The meeting then closed and Father O'Hare passed out of the hall while many a God-speed was fervently spoken to him.

He sailed for Europe on the Arizona, Tuesday, November 15th, 1887. A large party of friends had gathered, even at the early hour of 4:30, to bid him, not farewell, but *bon voyage* and *au revoir*."

While abroad, Father O'Hare visited the principal capitals of Europe, and wrote his experiences in a series of letters for the *Catholic Review*. His descriptions of life in Liverpool, London, Paris, Pisa and

Rome were very graphic and instructive. He had something new and striking to communicate in each letter, and all was written in a style and manner intelligible to the humblest reader. We especially note the letters from Rome, dealing with the celebration of the Papal Jubilee, the canonization of the seven founders of the Servite Order, and the three Jesuit Saints, SS. Peter Claver, John Berchmans and Alfonso Rodriguez ; the Jubilee Exposition and the memorable laying of the corner-stone of the National Church of St. Patrick. While in Rome, he had the honor of two private audiences with the Holy Father, in the latter of which he presented, in the name of the Bishop, the clergy and the laity of the diocese of Brooklyn, a magnificent album, containing the details and the statistics manifesting the wonderful increase of Catholicity in the diocese. He was also present at the American and the Irish pilgrimages, and received for himself, his family, his schools, and his parish the blessing of Pope Leo XIII. He was accompanied on his travels by the late Comendatore P. V. Hickey, the editor of the *Catholic Review*, who received at the hands of His Holiness many marks of distinction and encouragement.

Before returning he visited his native country, Ireland, and observed keenly the national movement, which was at that time laboring for the benefit of Home Rule. In his frequent intercourse with the leaders of this great agitation, with the bishops and clergy of Ireland, he obtained a deep insight into the policy, which then promised so much for the poor, down-trodden inhabitants of the Green Isle. He was heartily in sympathy with the heroic efforts made at the time, and more than once expressed his devotion to the noble cause of Ireland's autonomy. After a four months' trip through Ireland, England and the Continent, Father O'Hare returned March 19th, 1888 ; he was cordially welcomed by priests and people, and on the evening of

March 24th, he was greeted by a large audience in Parish Hall, to whom he discoursed at length on the various sights and experiences of his recent journey. A very pleasant and instructive evening was passed, and it is needless to say that the people of St. Antony's were well entertained.

CHAPTER V.

FATHER O'HARE IN GREENPOINT—CONTINUED.

A very pleasing and grateful office devolved on Father O'Hare in the latter part of April, 1888, and that was to be the medium through whom a great honor from Pope Leo XIII was to be conferred. On the occasion of the Papal Jubilee many distinctions were bestowed on persons of different nationalities, and the Holy Father selected Mr. John Good, of Brooklyn, as one eminently fitted and deserving to be the recipient of his personal honor. He created Mr. Good, by Apostolic Brief, a Roman Count, and Father O'Hare was delegated to the pleasing task of presenting the Brief to Count Good in person. The Brief was given to Father O'Hare while he was in Rome, and he selected Thursday evening, April 19th, as the date of officially notifying his distinguished friend of his great honor. A large party of Catholics, lay and clerical, from New York, Brooklyn and vicinity, received the following neatly engraved invitation :

"The Rev. Patrick F. O'Hare requests the pleasure of your company to meet John, Count Good, at dinner at St. Antony's Rectory, 340 Manhattan Avenue, Brooklyn, E. D., Thursday, April 19th, 1888, at 4.30 P. M.

On this occasion the Apostolic Brief, creating Mr. Good a Roman Count, will be formally presented to him.

An early answer is requested.

St. Antony's Rectory, April 10th, 1888."

The Bishop, a large number of the clergy of Brooklyn and New York, and a typical gathering of distinguished Catholic laymen of both cities accepted Father O'Hare's invitation, wishing to do honor by their presence to the noble-hearted, generous object of the Holy Father's favor. We quote from the files of the *Brooklyn Eagle* of April 20th, 1888 :

"After the dinner, Father O'Hare, in a few brief and sympathetic sentences, proposed the health of the Sovereign Pontiff, Pope Leo XIII, and also that of the Right Rev. John Loughlin, Bishop of Brooklyn. These toasts were drunk with the usual honors. Father O'Hare then proposed the health of the guest of the evening, explaining briefly and in good taste the many reasons why the Catholics of Brooklyn desired to see him receive from their common Father the distinguished mark of paternal regard which made Count Good in an especial manner a member of the Pope's household. He said that Count Good had in no way sought the honor and was entirely unaware of the fact that his name had been mentioned to the Holy Father for this reward of his Catholic services until the cablegram communicating the honorary intelligence was put into his hands. It was a great pleasure, Father O'Hare said, and an honor that he highly prized, that he was selected as the medium to transmit the Apostolic Brief numbering him among the Roman Counts, a position that at one time meant a great deal in a temporal sense, but meant even more to-day than ever it did as a spiritual and Catholic honor from the Head of the Catholic Church to a devoted Catholic gentleman. Father O'Hare then read the correspondence with the Holy See, setting forth the great services of Count Good as an inventor and his liberal use of the position in the scientific world, which his great discoveries had earned for him. The Holy Father, the speaker said, was a man of inventive ability himself and was always particularly anxious to honor Catholic laymen

who had added to the honor of the Church by their services to science or art. The priest declared that probably no American of recent years had so completely revolutionized his particular line of manufacture as had Count Good, his inventions being used in every quarter of the globe. Father O'Hare, then, amid the applause of the assemblage, handed Count Good a superb album, bound in the most elaborate style and containing the sheet of vellum on which is written the Apostolic Brief. The album is of red morocco; on the covers are the Pontifical arms of tiara and cross keys. Underneath is the inscription:

"Apostolic Brief of His Holiness, Pope Leo XIII, to John, Count Good, of Brooklyn, N. Y."

The first pages of the Album are of white poplin. In a handsome passepartout of the same costly material there is a sheet of vellum on which the Brief is written.

Speeches were made, after the formal presentation of the Apostolic Brief, by Count Good, several clergymen and laymen.

This honor of Pope Leo to Count Good gave great satisfaction to the prominent Catholics of Brooklyn, as was manifested by the distinguished company that had assembled to greet him. Count Good also received congratulations from prominent people in all parts of the world, who recognized the great services his busy brain had rendered to the manifold industries of the world.

On Tuesday afternoon, October 2d, 1888, the "first sod" of earth was turned on the ground on which Father O'Hare proposed to erect the new dwelling house for the clergy of St. Antony's Church.

During this year the old rectory was turned into a convent for the Sisters of St. Joseph. After the sisters had moved into it an addition was made to it to serve for the purposes of a chapel at a cost of \$657.75.

The new parochial residence, including plumbing, painting, steam heating, gas fixtures and furnishing, cost

\$20,531.81. The house gives increased facilities to the resident clergy, and affords accommodations for clerical visitors, and missionaries, who come yearly to give spiritual exercises for the benefit of the congregation. Almost every year missions have been given for the purpose of enlivening the faith of the people and stirring up the spirit of penance among them. These spiritual exercises do wonderful good for men whose lives are entirely worldly, and who give but little time and thought to religion and its practices. In the desolate waste of the material world, they are like rivulets, whose sweet waters are life-giving, cheering and refreshing to thoughtless men of this busy American existence of ours. They help to do the work of moral regeneration, and, under the beneficent and charitable leadership and encouragement of a faithful pastor like Father O'Hare, they have been the medium through which many souls have been led to a higher religious life than formerly and have been liberated from the poisoned channels of bad habits, indifference and crime. Missions have been given in St. Antony's by the Lazarist and Redemptorist Fathers, and in late years, also, by the Fathers of the Augustinian Order.

In 1889, Father O'Hare began a moral and religious movement, which had for its object the better protection of religion and morality, the conservatism of public order, and the promotion of domestic and individual peace and prosperity. The distress, apparent in society, in the family and in souls, which was caused by the prevalent vice of intemperance, aroused the full sympathy of the good priest's heart, and he resolved to endeavor to overcome huge, mountainous difficulties in the suppression of the sin of drunkenness by the moral influences of an association, which he called "The American League of the Cross." Its counterpart had been established years before by the late Cardinal Manning in England.



FOUR MEMBERS OF ST. ANTONY'S CHOIR.
QUOD ORE CANTO CORDE CREDO

There was certainly in all quarters of society, a yearning for deliverance from the disastrous evils, engendered by the abuse of alcoholic liquors, but all attacks on this monster-evil had met with discouraging failure. Legislation had been made to conquer it; the ecclesiastical law had been used in vain, and even natural right, brought in to assist in the work of reform, had unsuccessfully grappled with it. Science was drafted to formulate the solution of the difficulty, but the drinking habits of the generation still remained to deal out their woe and miseries to the family and the nation. The evil of intemperance seems to be nowhere greater than in our own country. Americans are admittedly more nervous than any other people; the climate is different from any other, and the dietary is radically diverse from that of European countries, it being estimated that we use thirty per cent. more solid food than the inhabitants of Continental Kingdoms. All these causes with the supreme tyranny of vitiated appetite united have begotten in this young land of ours a pestilence that decimates communities, families and individuals. We do not underestimate the great services which science has rendered society in demonstrating the knowledge of the nature of alcohol and its evil effects on the human system, but all the arguments of science can never prevent people from following the passionate inclination to such a masterful vice as drunkenness. The greatest bulwark offered to the devastations of the alcoholic habit is the power of Religion. The Catholic Church must be enrolled in the combat against this vice, if we shall have progress and success. For seven centuries our Apostolic Church fought against slavery and she won; to-day she is contending for her right all over the world to educate her children according to the eternal principles of virtue and morality; to-morrow she will battle, as she battles to-day, against the concerted ranks of those who make it a business to corrupt old and young by the sale of intoxicating liquors.

Father O'Hare saw the evils of drunkenness in his own parish and he observed that poverty, neglect of children and even the corruption of the young came from the curse of drinking. He resolved that, with God's help, he would do something to prevent, if he could not suppress, the drinking habit, intemperance, which, as W. E. Gladstone says, "inflicts more injury upon the world than war, pestilence and famine." In the course of the salvation of souls, the peace of families, and public virtue, the rector of St. Antony's organized a religious and moral brotherhood, that would, by word, counsel and example, practice moderation and promote the custom of non-frequenting saloons and gilded halls of vice and danger. This society, the American League of the Cross, adopted certain methods and principles which in their observance, would eradicate the vice of public drunkenness with its long train of scandal, calamity and humiliation. It was to be a systematic revolt against social usages and foolish and hurtful customs, which caused the moral and religious laxity pervading the community. Social drinking wrought undoubtedly great mischief in the parish as elsewhere; it came to exercise a despotic control over men, and they foolishly submitted to it as in correct consonance with what they deemed to be the dictates of right reason and impulses of manliness.

Against the evidences of this moral debility, for it was nothing else, that had grown to be so absolute in our American life, the League of the Cross set its power and influence, and, without being too revolutionary or too radical, it accomplished more good for the community, the family, and the individual, than the extreme, older organizations, that endeavored to suppress intemperance by the total abstention from all liquors of an intoxicating nature. It was one way of ingeniously arriving at a moral result, which could not be accomplished or gained in another. The even partial reformation effected by the influence of the American League of the

Cross, reflects the greatest credit on its founder in St. Antony's parish, Father O'Hare, a world of commendation on his sagacity and prudence, and the society itself will be his greatest monument, when even brick and mortar have succumbed to the demolition of time. In an address to the parishioners, the congregation was asked by the rector to co-operate in the work of reform. Intemperance was predicated as the great evil of the parish; it was on the increase, and the poverty, and misery, and sin, flowing from it, threatened to overwhelm us. Its sad work was to be seen on every side. Men and women, old and young, boys and girls, even mere children, were its victims. Intemperance is the cause of three-fourths of the immorality, and seven-eighths of the poverty among the people. The work of the church was paralyzed by the work of the grog-shop, and the means hitherto used to counteract the evil were inadequate. More effective means must be adopted, if more general co-operation in the work could be secured. This movement united the total abstainer and the partial abstainer in one common cause. It made the temperance movement general, and, therefore, effective.

The words of Cardinal Manning, introducing this organization among his people, were quoted: "I would have two kinds of pledge—one for the mortified who never taste drink, and the other for the temperate who never abuse it. If I can make these two classes work together, I will work in the midst of them. If I cannot get them to work together, I will work with them separately."

This, the appeal said, was the scope of the American League of the Cross. Its programme was:

ITS OBJECTS.—"To promote the glory of God and elevate the religious and social state of our people by the suppression of intemperance; the formation of a sound public opinion on this and kindred questions; and a cordial union of all Catholics, both clergy and laity,

in a warfare against drunkenness and the drinking habits of society."

ITS MEANS.—"Prayer and the Sacraments of the Church, abstinence-pledges, total and partial; meetings, lectures, the public press, pamphlets, good example of the members, inducing others to join in the movement, and the formation of branches of the League wherever practicable."

The appeal, then, urged all, old and young, to attend the meeting, which would be held in Parish Hall on the evening of January 27th, 1889. It implored the parishioners of St. Antony's for the love of God and country, in the words of Pope Leo XIII: "*To oppose and uproot the baneful vice of drunkenness, and to keep far from yourselves and those united with you all incentive to it.*" The meeting for the organization of the League was held in the designated place and on the above mentioned date. It is needless to say that the hall was crowded, and a spirit of genuine enthusiasm pervaded the gathering.

At one of the first meetings of the league, a stirring preamble and set of resolutions, formulated by Father O'Hare, were unanimously passed and adopted by an audience that taxed the large parish hall to its utmost capacity. The preamble set forth the reasons of the call for a mass-meeting of the citizens of the Seventeenth Ward of Brooklyn, which were to take into consideration the means of averting the moral, physical, political and economic ruin that threatened the lives, the liberties and the happiness of the people through the widespread vice of alcoholic intemperance. The preamble proceeds to note that alcoholic intemperance has been declared, by the laws of all civilized nations, to be a crime and the teaching of all Christian denominations had branded it as a great sin, and even among these civilized and Christian nations it is proved, on the best of evidence, that alcoholic intemperance is the cause of more crime and of more moral degradation than all other crimes combined.



REV. PATRICK F. O'HARE, 1872.

Daily experience proves that the vicious habit of alcoholic intemperance is transmitted unto several generations, that it excites the lowest and worst passions and propensities in man, that it poisons the human system, that it diminishes the natural forces and energies of body and of mind, that it is the direct and most fruitful cause of disease, impaired vitality, hereditary degeneration, idleness, insanity, idiocy, paralysis, premature old age and death, and that there is no other cause of disease known to science, which includes such a vast number of victims as alcoholic intemperance.

The preamble calls attention to the danger which might result from the numerical ascendancy of a vicious and degraded people and the jeopardy of the inalienable rights and blessings of justice, of life, liberty, and the pursuit of happiness, and the establishment, on the contrary, of crime, disease, slavery, iniquity, misery, degradation and revolt.

The preamble further declared, that such a state of public affairs was not only possible, but was actually realized to such an extent in the community that government officials did not dare to attack the vice of alcoholic intemperance in any earnest and efficient manner, and that good citizens were unable to cope with the political power and influence of the liquor interest in this country or with its alarming ravages; for before the eyes of public officials, and before the eyes of all mankind, the greatest and most widespread vice, misery, want and degradation prevailed, and enormous taxes were imposed because of alcoholic intemperance; all of which might be proved from the official reports of these same public officials, who are in charge of our divorce courts, our morgues, our scaffolds, our State prisons, our penitentiaries, our jails, our reformatories, our houses of correction, our inebriate homes, our insane asylums, our orphan asylums, our hospitals, our poor houses and our guilds. Attention, too, was called to the fact, that the

vast and alarming evidence gleaned from these places was but a small percentage of the enormous amount of evidence of the vice, misery, want, degradation, disease and expense incurred in private life through alcoholic intemperance, and which could be shown from the records of practising physicians of this country, and especially of our own locality.

It was, therefore, resolved, as the mind of the meeting, that all vice practised under the color of law was more heinous than similar acts committed without any color of law, for the reason that there was attached to such vicious acts the additional guilt of the profanation and the desecration of the name, the sanctity, the majesty and the authority of the law, which must, as Hooker says, have the bosom of God Himself for its source. Therefore, since God cannot be the author of vice and immorality, all legislative enactments calculated to authorize, foster, protect, or in any way to legalize vice and immorality should be disregarded by our courts as contrary to the organic laws of our State and of our Nation.

It was, also, resolved that the liquor traffic, as now conducted, whether under the color of law or in open violation of it, was the greatest cause of vice and immorality known amongst our people. It is the bold, defiant and remorseless enemy of all the rights of man and of all the beneficent ends for which government is established.

It was resolved that if it be the duty of the state to provide homes, asylums and poor-houses for the victims of alcoholic intemperance at an enormous public expense, it was the still more urgent duty of the state to root out so great and so costly a vice from amongst its citizens.

It was resolved that if it be the duty of the state to provide for the trial, the conviction, the execution or the punishment of criminals who have been guilty of capital crimes and other grave offences, and to maintain criminals at an enormous expense, it was certainly the still

more urgent duty of the state to suppress alcoholic intemperance among its citizens.

It was resolved that so long as the state permits the liquor traffic to exist with its far-reaching vice of alcoholic intemperance, so long should it assess all of the enormous costs of maintaining the criminals, paupers, invalids, lunatics, idiots, the additional police-service and all other expenses incurred on account of alcoholic intemperance upon those persons engaged in the liquor traffic.

It was resolved that we fully realize the danger from the liquor traffic to a popular government to be much greater than to a monarchical government, that our government and our candidates for all public offices are largely under its control and that its baneful influence in private life is no less; that the degradation and the immorality caused by the liquor traffic, both in public and in private life, have come to such a pass that what was stated by the historian, Livy, of the degradation of the Roman people of his time, may be truthfully said of us, viz: "that we can no longer bear our vices nor their remedies."

These resolutions, denunciatory of a monster-evil, strong in expression, and practical in tone, appealed to all citizens, and they had the effect of arousing public attention to the crying evils, which threatened the community. Much good was effected; liquor-dealers began to observe the laws; officials were stirred up, and violations of the Legislative enactments were quickly punished.

In 1889 the building of a portion of the new school was begun on Leonard Street in touch with the church. This has been used ever since. Its construction was demanded by the increased needs of Catholic education. This wing, when completed, cost \$25,207.50. The central building and new wing, corresponding to the one already erected, are now nearing completion, and will be ready

for occupancy at the opening of the scholastic year in September.

The corner-stone of the new school was laid by Bishop Loughlin, Sunday, September 29th, 1889, at four o'clock, in the presence of a crowd of nearly ten thousand people. Many of the clergy of the diocese were present, and also a number of societies, including St. Antony's Council, No. 104, and the Holy Name Society. The building, which has a frontage of one hundred and fifty feet on Leonard Street, will have cost over \$60,000 when completed, exclusive of the ground which it occupies. Mr. Daniel McCollum, a man who was held in all respect in St. Antony's parish, presented Father O'Hare with a check for \$1,000 towards the building of the new school a few weeks before his death, this year. His example was taken up by the Catholic Club and Holy Name Society, who contributed \$100 respectively from their funds. The wings are fifty by sixty-five feet and the central building fifty by ninety-five feet. The materials used are rock-faced bluestone and Philadelphia pressed brick. The address on the occasion was delivered by Bishop Loughlin, who spoke on the advantages of Catholic education, and exhorted all present to help their pastor in the good work undertaken by him for the benefit of the children of the parish.

The boys' school is in charge of the Franciscan Brothers, who came to St. Antony's in the fall of 1886, in response to Father O'Hare's invitation. There are at present four Brothers, assisted by six competent lay teachers, under the direction of Brother Gregory. The annual average attendance of both boys and girls is estimated about one thousand.

On Sunday evening, December 1st, 1889, Father O'Hare provided a feast of reason for his associates of the League of the Cross by presenting to them as the speaker of the occasion the world-renowned Father Nugent, of the *Liverpool Catholic Times*, whose zeal in



REV. PATRICK F. O'HARE, 1897.

the temperance cause has wrought so much good on both sides of the Atlantic. The Reverend rector had met Father Nugent in Rome on his last trip to Europe, and he introduced him to the audience as one who had devoted many years to the advocacy of the cause in which they were now engaged. Father Nugent spoke of the grandeur and the benefits of the temperance movement, of his participation in it, and he narrated several stories, which demonstrated how advantageous, spiritually and temporally considered, this movement was. The League at St. Antony's up to this time numbered over 800 members, and more were added to the list at each successive meeting. In 1891, Father O'Hare was successful in securing several lots of ground in the rear of the Sister's Convent.

In the same year the front of the church and especially the stoops, which were originally and up to 1891 of wood, called loudly for attention. These were replaced by a set of three blue stone stoops of the finest quality and style of mason-work, and a handsome front wall of rubble masonry, surmounted with a neat, but appropriate iron railing and having three finely constructed wrought iron gates, was erected at a cost of \$3,662.84.

In 1892 electric lights were introduced into the church, and added much to the solemn beauty of the service, especially when held in the evening.

In 1892 the "Columbus Organ" was erected. Three organs had preceded it. The first organ was made by Mr. Urban, a distinguished New York builder. On account of financial troubles in the early eighties, it was removed and was afterwards sold by the maker to Father McNulty, of Patterson, N. J., where it is at present. For years afterwards an instrument, which was only a mere excuse for an organ, occupied the loft. It had to do service until the fall of 1885, when Mr. John Good, noticing on a visit to the church the absence of an instrument worthy of the place, directed Father O'Hare

to have an organ built at his expense. This was a two-mannal organ which did good service for years. As the choir increased and other necessities intervened, there was a demand for a larger and more powerful instrument, and the present noble organ was the result. It is called the "Columbus Organ" from the fact that it was erected in the Quadro-Centennial year of 1892. The builders were Messrs. Reuben Midmer & Son.

The solemn inauguration of the Columbus Organ was held on Sunday, November 6th, 1892. There were services at 10:30 A. M. and 7:30 P. M. The church choir was assisted on this occasion by the following eminent artists: Miss Lizzie M. Roe, Soprano; Miss Nora Kiel, Alto; Mr. J. Moshawsky, Tenor, and Mr. C. Wallman, Basso. The chorus was composed of over forty voices. The musical programme was in charge of Mr. Joseph A. Campbell, Musical Director and Organist. The following was the programme:

MORNING SERVICE.

Solemn High Mass at 10:30.

PROGRAMME OF MUSIC.

1. Prelude—Organ Concerto. *W. Gilbert*
2. Asperges—Full Choir. *J. Wiegand*
3. Kyrie—Third Mass. *Haydn*
4. Gloria—Twelfth Mass. *Mozart*
5. Veni Creator. *Frey*
- Sermon by the REV. D. J. SHEEHY, Rector of the
Church of St. Ambrose.
6. Credo—First Mass. *Giorza*
7. Offertory—"Jesu Dei Vivi" *Verdi*
8. Sanctus—Messe Solennelle *Gounod*
9. Organ Solo—"Wolfram's Evening Hymn" *Wagner*
10. Agnus Dei—Third Mass. *Haydn*
11. Postlude—Coronation March (Arr. by Best). *Meyerbeer*

EVENING SERVICE.

Solemn Vespers at 7:30.

1. Prelude—"Oberon" *C. M. von Weber*
2. Deus in Adjutorium. *Meredante*
3. Dixit Dominus. *Meredante*
4. Organ Solo—Serenade. *Braga*
5. Confitebor. *Lejeal*
6. Lauda Slon. *Lambillotte*
7. Organ Solo—Toccata. *Th. Dubois*
8. Laudate Dominum. *Giorza*

- | | |
|---|------------|
| 9. Magnificat | Mozart |
| 10. Veni Creator | Meyerbeer |
| Sermon, "The Church and Music," by the | |
| Most Rev. Archbishop CHAPELLE, D. D., Santa Fe, N. M. | |
| 11. Hymn—"Salve Regina" | Gregorian |
| 12. O Salutaris | Rossini |
| 13. Tantum Ergo | J. Wiegand |
| 14. Postlude—March | Virvni |

From a glance at the specification it is evident that the new organ in St. Antony's Church is one of the few very large instruments in this or any other city. It is remarkable not only for the very large number of speaking pipes, but also for its splendid mechanism and wonderful richness of tone quality. Built after the most approved methods, it embodies all the essential qualities of a really perfect organ, immense power with exquisite sweetness.

This organ took one year to construct. It has 3,330 pipes, and is 35 feet in width, 30 feet in depth, and 45 feet in height. Two of the famous Ross engines are used for supplying air to the bellows.

The parish is to be congratulated on the possession of an organ which combines all the noblest and best features of the "king of instruments."

Father O'Hare journeyed through Europe in the latter part of 1893 and the beginning of 1894. He visited Italy, the Austrian Tyrol, Munich, Strassburg, Paris, London, and the principal cities of Ireland. He was the recipient of much kindness and many favors at the hands of such distinguished prelates as Cardinal Vaughan, Cardinal Logue, Archbishops Walsh and Croke, and the President of Maynooth College, Father (now Bishop) Brown.

On his return, the Sanctuary Boys' Society, gave a musical and dramatic entertainment, Monday evening, January 22nd, 1894, in Parish Hall, in his honor, and a purse of \$1,000 was presented to him. We subjoin the "Boys' Greeting" to Father O'Hare, written by Miss Eleanor C. Donnelly of Philadelphia for the occasion.

I.

In the time when the snow-drops blossom
And the crocus begins to blow ;
When, deep in the world's 'chill bosom
The roses hide 'neath the snow.

II.

When the earth with its ermine glory
Hath dreams of the Spring unborn ;
Or tells, in advance, the story
Of Resurrection morn.

III.

What rapture, beloved Father,
What gladness of peace and grace
The hearts of our children gather
From the sight of your cherished face !

IV.

More welcome than budding blossoms,
More welcome than vernal light
Thrilling our youthful bosoms
With joyance pure and bright.

V.

Sweeter than budding snow-drops,
Crocus, or hidden rose,
The sense of our Father's presence
Within us, hallowed, glows !

VI.

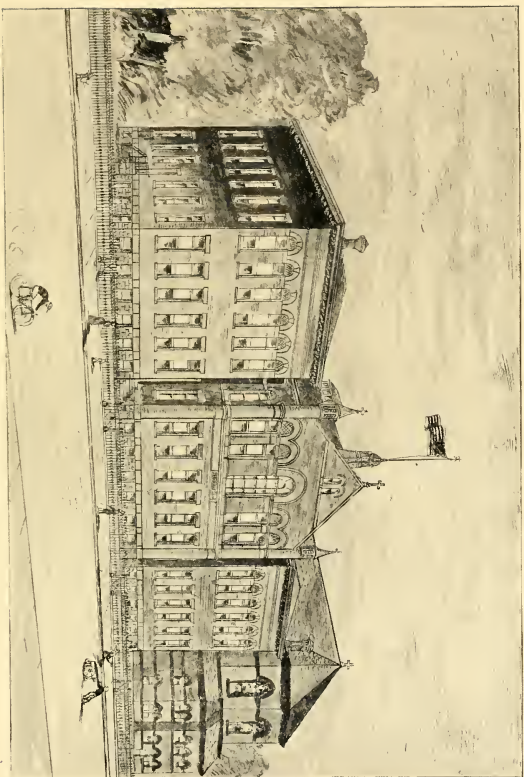
With the love of our hearts we greet you,
Father and Rector dear !
Our souls spring forth to meet you,
And bid you welcome here !

VII.

From old-world scenes returning,
Across the dangerous seas,
Saint Antony's salutes you
With wondrous joy and peace !

VIII.

Then, welcome home ! thrice welcome !
Salve ! Father and friend !
This hour is full of sunshine,
And ere its raptures end,
Your children, kneeling before you,
Pray with a strong endeavor,
And lovingly implore you,
Oh ! bless us now and ever.



SAINT ANTONY'S SCHOOL, 1897

We instance this entertainment as not only an evidence of the honor which the youthful members of the parish wished to pay to their pastor, but also to refer to the Altar Boys' Society attached to St. Antony's Church. The picture of the boys herein represents but a fraction of their whole number. There are generally about sixty of these boys in attendance on solemn occasions. In the beginning of 1895 they set to work to raise funds for a new and complete wardrobe. To-day, St. Antony's Church may feel proud of the boys' outfit which has been secured at a cost of over \$1,200.

Father O'Hare has always manifested a great desire to promote a solid devotion toward the Patronal Saint of his church, St. Antony of Padua. In his journeys through Italy he never failed to visit the Saint's sanctuary at Padua, and to offer up the Holy Sacrifice for the benefit of his congregation. He knows full well the great advantages which have been derived from the devotion to that holy hero, of whom our present Pope, Leo XIII, has said: "St. Antony does not belong to the city of Padua alone; he is the saint of the whole world." Recently there has been established, a devotion known under the title of "St. Antony's Bread for the Poor," which has been visibly blessed by God, and has been widely spread throughout France and other countries of Europe, including Italy, the adopted land of St. Antony, and especially Rome, the capital of Christian civilization, in which six churches have given it hospitality and in which it has met with ready response from the charity of the faithful. This wonderful heaven blessed work for the relief and welfare of the poor has accomplished miracles throughout the vast extent of Europe, Asia, Africa and America, and the name of St. Antony of Padua is invoked in aid of the helpless and homeless in every quarter of the globe.

This excellent work had its origin in a small room back of a very humble shop in Toulon, France. It arose

from a favor, granted evidently through the intercession of St. Antony of Padua, in one of those accidental happenings, which occur time and time again in any one's life. A lady, Miss Louise Bouffier, of Toulon, found herself one morning unable to open her shop, the safety lock being broken. She sent for a locksmith, who came with a huge bunch of keys and labored for over an hour. Finding that he had no success and worn out in patience, he exclaimed: "I will go and fetch the tools requisite to force the door, which it is impossible to open otherwise." During his absence, inspired by God, Miss Bouffier thought to herself: "If I were to promise a little bread to St. Antony for his poor, perhaps he would compass the opening of the door without forcing it." At that very moment the locksmith returned with an assistant, and the lady said to them: "Grant me, I pray you, one favor. I have just promised St. Antony some bread for his poor; try once more, I entreat you, to open my door, ere forcing it; possibly the Saint will come to our aid." They agreed to the proposal, and lo! the first key applied to the broken lock opened it without the slightest difficulty and seemed actually the very door-key. Language could not describe the general astonishment. All the pious friends and acquaintances of Miss Bouffier united with her in honoring St. Antony, and confiding their troubles, great and small, to him, they promised to give bread to his poor for the consolation and assistance, which he infallibly bestowed upon them. From such an humble beginning arose this practical and edifying work of contributing to the wants of the indigent, which has spread most extensively all over the known world. The little "back-shop" of Toulon was the cradle and is to-day the headquarters of St. Antony's Bread. The date of its inception may be said to be March 12th, 1890, for it was on that day Miss Bouffier purchased her first offering of bread for the poor. In the first year, the receipts were so small that they barely

provided with bread the infirmary of the Little Sisters of the Poor, but soon the devotion found its way into generous hearts, as one would easily believe from the following astounding offerings :

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|--------------------------|------------|-------------|
| 1892 sum-total receipts. | Francs ... | 5,743.90. |
| 1893 sum-total receipts. | Francs ... | 38,481.35. |
| 1894 sum-total receipts. | Francs ... | 108,560.00. |

If the work has increased in proportion during the past two years, and there is every reason so to believe, the amount, now given, must be stupendous. The work appeals to all classes, and the little shop, which is so circumscribed as to space, is crowded from morning to night by an ever-changing and motley throng of clients of all social ranks ; nobility, high-born dames, operatives, housewives, market-women, temporarily deserting their stalls ; naval officers, often of the very highest rank ; ecclesiastics, nuns, soldiers, monks and children, all intent on one object ; viz : that of traversing a narrow shop, four by three feet in dimensions, furnishing barely standing room to seven or eight persons, in order to kneel in the back shop at the feet of a statue of St. Antony, to present their respective petitions, to pour forth their gratitude for favors accorded, to deposit their contributions for the benefit of the fund for "St. Antony's Bread" in token of thanksgiving for graces received or in acquittal of promises conditionally made. This work soon spread over France and Belgium and took quite a hold on Catholic Paris. We can see how devotion to St. Antony speedily multiplied when a sculptor in the Quarter of St. Sulpice, Paris, declared that he himself had sold during the space of time between January and May, 1894, forty thousand statues of St. Antony of Padua. In many of the churches in Paris, the poor-box of St. Antony's Bread has been set up, and the daily receipts rival and even surpass those of the "Back-shop of Toulon."

In Marseilles the work flourishes in twenty localities, and the most important orphan asylum owes to St. Antony the daily bread necessary for several hundred orphans. The Augustinian Fathers of the Assumption at Bordeaux, announced that they had collected in 1894 the sum-total of 70,000 francs for "St. Antony's Bread," and in Poitiers one parish alone gathers monthly 600 francs for the same purpose. God has visibly blessed this work of so recent a date.

Father O'Hare, when he read and heard of this great work, resolved to propagate it, and began by instituting it in his own parish. He had every reason to be grateful to St. Antony for the loving care which had been shown him in the first trying years of his rectorship, and the people of the parish had just as much reason to honor their Patronal Saint for the welfare and prosperity which they, as a congregation, were now enjoying. Besides, poverty and indigence abounded in such a large parish as St. Antony's where wealth and want travel side by side. Here was an excellent medium through which honor to the saint and practical charity to the poor could be easily and meritoriously manifested. The stirring words of Father O'Hare soon bore fruit, and the progress of this Christian work in St. Antony's has been almost as marvelous and phenomenal as in the case of the little "Back-shop of Toulon." To Father O'Hare is due the appreciable honor and credit of having been the first to establish in the United States the benevolent and beautiful work of St. Antony's Bread for the Poor. Another work Father O'Hare has encouraged has been the promotion of culture among the young people of the parish. This was centred in the Catholic Club for the promotion of Catholic literature.

One of the imperative needs of a literary society, that aims at any permanent efficiency, is a good library, to which the members may have easy access in matters of study, debate, or information. Books, containing

the finest records of the intellect and the imagination, must always enter into one's notion of culture. The best heads that ever existed, statesmen, poets, historians, philosophers and theologians, have been always well-read, universally educated men and too wise to undervalue letters. We always expect a great man to be an extensive reader, and we generally find in him a strong assimilating power. Criticism, as manifested in well-written and superior books, is a very precious treasure. The St. Antony's Catholic Club held a book reception in the Parish Hall, Leonard Street, on Monday evening, May 7th, 1894, and it proved to be, beyond all expectation, a most decided success. Over one thousand volumes were presented to the club, and the nucleus of an increasing and extensive library was thus established.

In this year, also, Father O'Hare instituted the custom of giving the children who had made their First Communion the temperance pledge to hold until they attained their majority, and he made them promise not to go to saloons to bring liquor for their parents or others. The evil of children entering saloons and observing and hearing talk that conduces to their spiritual detriment is fearfully prevalent and morally injurious. The laws forbid liquor selling to minors, but, like all such laws, they are incessantly violated by grasping and unscrupulous men. Cyrus did not stem the current of the Euphrates by bailing out its waters, but he accomplished his purpose by cutting off the supply.

Father O'Hare established about this time a parish-magazine which is known as "St. Antony's Magazine." It is a monthly periodical and gives the ecclesiastical calendar of the month, the parish notices, and information regarding present and future happenings. It contains, besides, solid and beneficial articles, original and selected, on religious, moral and didactic topics. Often, matters of benefit to the household, such as deal with the care of children, medical treatment, dietary



regimen, and similar subjects are treated. It is a very interesting publication, and has helped to chisel the parishioner's mind into a clearer conception of religious, moral and patriotic duty. It is distributed free and is supported mainly by the proceeds derived from the advertisements, which, it is needless to say, are all decent and reputable. It is, certainly, a welcome visitor to all homes each month, but especially so to homes in which reading is but little indulged in. Thus, Father O'Hare watches the household, his people; for are they not to him ten-fold the children of the covenant, the sons of the Father's house, the heirs of all?

Up to 1895, St. Anthony's was without a church-bell and its want was felt sorely. There are few persons whose souls have not vibrated to the music of the church-bell. There is nothing sweeter than, while wandering along a city street or a country lane or pausing on some hill, to listen to the distant church-bell as it sounds so cheerily along the intervening spaces and summons all within its range to come and worship God. There is a subdued and tender melody in the cadence of the church-bell, which seems to be a message from a far-off land, an echo of the music of heaven. To the Catholic heart, the church-bell speaks of the glorious ritual of which it is a part and its tidings are what was engraved on an Angelus bell that was taken down in the French Revolution :

*" Vox ego sum vitæ,
Voco vos-orate-venite."*

(" I am the voice of life, I summon you to come and pray.")

The rite by which the church-bell is consecrated is so analogous to Baptism, that the blessing of the bell is called a Baptism. The water which washes the bell is blessed and mingled with salt. The oil of purification and the chrism of sanctification are both applied to it, and the grace of the Holy Spirit is invoked throughout, in

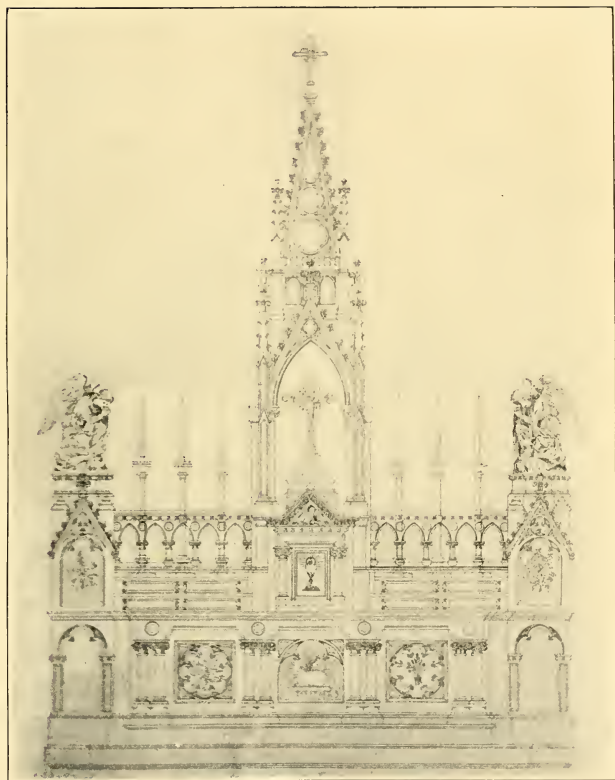
order that every adverse influence of the evil one may be driven forth, and that there may be a solemn, complete and lasting dedication of the object blessed to the use of God, in the service of religion.

When the act of consecration is completed, the new bell is borne aloft as though in triumph to its commanding and elevated position, thence to scatter far and wide its strong vibrations, and fill miles and miles of cloud-land or the bright fields of heaven with its rich tones. What holier office can it have than to announce, day by day, to the skies above, as well as to the earth beneath, the coming down of the Son of God in His Sacramental Presence and the celebration of the Divine Mysteries; and to waken up in the very depths of man's soul, faith and love and devotion, calling upon the dwellers round about to rise from their rest or work, that they may come and cast themselves down before God's altar, mingling together their offering of worship and supplication. Holier still when, as though moved by angel hands, it sends out glad tidings to the city around of the very moment in which the Lord of life enters His temple and renews the all-sufficient oblation of Himself for man. Nor can the symbolism of the church-bell be more self-evident than when summoning all to hear the Word of Life, or when varying its tones, now soft, now loud; now mournful, now jubilant, it preaches at once to heart and ear the ever-varying messages of God's love, the ever-changing character of the Church's fast or festival, the *Miserere* of her penitential seasons, or the *Te Deum* of her Christmas and Easter celebrations.

"For that brazen-tongued monitor tells, too, of the glories of the ancient faith, when the wayside cross stood on every highway, and the bell toned from every steeple; when in every plain and valley, in every grove and glen the Holy Mass was said, and bowed and reverent worshippers prayed before ten thousand shrines. They tell of a time, sweet morning-time of Christian faith—

when the matin chimes rang loud and clear through the moss-crowned abbey, and from thousands of monks and anchorites the voice of melodious praise ascended up to God. They tell, too, of the dismal hour when these sacred tongues were silent, when it was penal to sound those bells, and when the old monk and his bell together were laid away in some nameless grave. It bids us prepare for a time when our tired eyes shall be closed in their last dreamless sleep, when the lengthening shadows creep upon the evening of life, when the peaceful calm of death shall come upon us, and no light, no sound, no touch can wake us till the angel's trumpet shall give hearing to the ears of the dead. And it will tell of another scene when bursting the frail chrysalis that holds the spirit now, we shall behold fairer fields, serener skies, purer airs, where flowers bloom not to die; where happiness and love, and all for which we so passionately pine for here, shall be ours in undisturbed perennial possession."

One more expressive and touching utterance of the church's signal bell remains to speak of—the ringing of the *Angelus*. While the dawning light of the day bids the world awake from its sleep, the Angelus bell calls men to pay to their Creator the tribute of their adoration, gratitude and love, and address themselves to that day's work. At mid-day their work is half done and the Angelus calls upon them to take courage and persevere. At sunset it tells of the day's labor over, and of the repose and recompense now at hand. The morning's Angelus ushers in a new day, in token of the glorious Resurrection of our Lord, and of His saints through Him. Once more it sets its crown on the meridian strength and glory of the sun, and symbolizes to us the mystery of our Lord's Ascension to the fulness of eternal day. *Vespere, et mane, et meridie narrabo et annuntiabo; et exaudiet vocem meam.* "Evening and morning, and at noon I will speak and declare; and He shall hear my voice."



THE NEW MARBLE ALTAR.

How can we refuse to feel reverence for the bell which the church has so solemnly consecrated, and to grant the response of our ready faith and devotion to its earnest and plaintive appeal to our hearts?

*Laudo Deum verum, plebem voco, congrego clerum,
Defunctos ploro, pestem fugo, festa decoro.*

("I praise the true God, I summon the people, I convene the clergy, I bewail the dead, I drive away pestilence, I adorn the festivals.")

On Sunday afternoon, April 7th, 1895, Mgr. P. J. McNamara, V. G., blessed three large bells for St. Antony's Church. The principal sponsors were Mr. James Kelly and his son, Thomas. There was a very large congregation present. During the following week the bells were lifted into the tower and were made ready to peal forth the Easter joys on April 14th, 1895. This chime of bells is what is known as the Westminster chime, and weighs in all eight thousand pounds.

In February, 1896, the old familiar Stations of the Cross were taken down in order to make preparations for the erection of a larger and more beautiful set. It was evident to all that the old set were too small, and it was difficult at a distance to discern the subjects. This inconvenience was soon overcome. A large and handsome set of Stations were ordered from the celebrated firm of Mayer & Co., Munich. The new stations and their handsome frames cost \$1,500. For this needed improvement the church funds were not taxed. Father O'Hare took pleasure in presenting the stations to the church, only asking in return the prayers of the congregation and their generous co-operation in the good works of the parish.

On Monday, November 9th, 1896, ground was opened, preparatory to the work of continuing the two sections needed to complete the parochial school building. The demands on the school had become very

great, and it was necessary to supply increased accommodations for the children of the parish. When the new buildings are completed (and that will be in time for the opening of the scholastic year in September next) there will be twenty-two class rooms, eleven for boys and the same number for girls. On the second floor of the centre building there will be a large, commodious and well appointed assembly room or hall, where both children and parents may come together from time to time for literary and intellectual purposes. This work has appealed to the best sentiment of every parent in the parish and has awakened the deepest interest in every lover of true education. An instance of this has already been noticed in a former page referring to the gift of Mr. Daniel McCollum. This noble action of one of the oldest and most generous of the parishioners, while being an incentive to others to help on the good work of Catholic education, was treasured up as golden merit before the throne of Almighty God. To instruct others with justice is God's work, and God will not forget those who help to make the rising generation good Christians and good citizens, men and women of culture and virtue.

We will now take a rapid look at St. Antony's after its recent renovation and its many and beautiful additions and improvements. The church has been newly painted outside and the vestibule doors have been changed from plain to stained glass. New windows have been cut from the vestibule to the main body of the church, admitting light to the dark rear pews. Handsome oriel windows have been inserted at each side of the organ, lighting up the gallery. An ornate railing has been placed in front of the gallery, and a rich and massive one before the sanctuary.

An entirely new arrangement of gas and electric lighting has been adopted. Artistic brackets of polished brass encircle each pillar with gas burners and incandes-

cent lights, while at the capital of each shaft is another circlet of electric bulbs. Large chandeliers hang at each side of the church in front and at the organ loft behind. When lighted up in the evening, the church presents a brilliant spectacle. Over the altar swings a new and elegant sanctuary lamp.

The lofty Gothic arches and the vaulted roof have been newly frescoed in a most delightful blending of cream and gold by Bachman of New York. The tracery is delicate and the effect is chaste. The fourteen stations of which we have already spoken stand out with their life-like figures in relief clearly from their back-ground of gold.

Beautiful paintings in oil have been done by the renowned artists Lamprecht and Kinkelin and have been placed in the chancel. They are as follows: over the Blessed Virgin's Altar, "The Annunciation;" over St. Joseph's Altar, "The Death of St. Joseph;" in the chancel are a series of five pictures, whose subjects have been taken from the life of St. Antony of Padua: first, "St. Antony's First Sermon;" second, "St. Antony recalling to life a young girl and restoring her to her parents;" third, "St. Antony adoring the Blessed Sacrament;" fourth, "St. Antony and the tyrant Ezzelino," and fifth, "The Death of St. Antony."

The most striking feature of the improvements, however, is the fourteen new, pictured, beautiful stained glass windows at the sides of the church. These came from Mayer & Co. of Munich, and Morgan & Co. of New York, and cost \$800 and \$1,000 a piece, and for richness of coloring and the natural effect of the scenes represented and the features and pose of the characters depicted, they cannot be well surpassed. Over the altar are five more windows, smaller but equal in color and design.

102 HISTORICAL SKETCH OF ST. ANTONY'S CHURCH.

We give the subjects of these lovely windows with the names of the donors :

IN BODY OF THE CHURCH.

DONORS.

| | |
|--|----------------------|
| 1st Window—The Marriage of the Blessed Virgin and St. Joseph..... | Rev. P. F. O'Hare |
| 2d Window—The Birth of Christ..... | Rev. P. F. O'Hare |
| 3d Window—The Circumcision..... | Holy Name Society |
| 4th Window—The Holy Family..... | Rev. P. F. O'Hare |
| 5th Window—Christ in the midst of the Doctors in the Temple..... | Mr. Daniel McCollum |
| 6th Window—St. Patrick preaching to the King and Chieftains of Ireland..... | Rev. P. F. O'Hare |
| 7th Window—St. Antony Celebrating Mass..... | Mr. James Kelly |
| 8th Window—Christ giving the Keys to St. Peter..... | Mr. John Marrett |
| 9th Window—The Blessed Virgin giving the Rosary to St. Dominic..... | Mrs. Margaret Kelly |
| 10th Window—Christ Relieving the Poor and Af- flicted..... | Mr. James McCafferty |
| 11th Window—Christ Blessing Little Children..... | Rev. P. F. O'Hare |
| 12th Window—The Last Supper..... | Mr. J. Tracy Langan |
| 13th Window—The Resurrection..... | Rev. P. F. O'Hare |
| 14th Window—The Descent of the Holy Ghost..Blessed Virgin's Sodality | |

WINDOWS IN CHANCEL.

| | |
|---|------------------------------|
| 1st Window—Presentation of the Blessed Virgin in the Temple..... | Girls' School |
| 2d Window—Assumption of the Blessed Virgin..Sodality of the B.V. M. | |
| 3d Window—The Transfiguration..... | Boys' School |
| 4th Window—The Crucifixion..... | Mr. L. Flood and Mrs. Murray |
| 5th Window—The Ascension..... | Young Men's Union |

The Rev. P. F. O'Hare, to whom of course the impulse of the whole movement is due, donated, as we have seen, several of the windows, one of them in memory of his good, Christian father, Francis O'Hare. The others were given by liberal parishioners or the various societies connected with the church. Even the young boys and girls of the schools had a share in thus beautifying the church. Father O'Hare deserves, for his unremitting zeal and noble perseverance, the lasting, undying love and gratitude of St. Antony's parishioners. When Father O'Hare came to Greenpoint in 1884 he



inherited a debt of \$140,000. He has, during his rectorship of thirteen years, reduced this debt to \$52,000, while adding at the same time an increase of valuation to the amount of \$125,000. About \$500,000 have passed through his hands in these years at St. Antony's, which sum has been expended on interest, insurance, taxes, land, new buildings, improvements, mortgages, salaries and the ordinary charities of the diocese, viz: collections for the Pope, the Seminary, the Colored and Indian Missions, Holy Places, Orphans' and Poor Missions. The present valuation of St. Antony's Church property is \$350,000.

Nearly thirteen years he has labored to effect the splendid consummation of his thought and efforts; obstacles, financial and moral, have been constantly thrown in his way, but he has manfully and heroically risen above the whirlwind of opposition, and confident in the help of God and the assistance of St. Antony, has mastered difficulties that would have sent hundreds of others to a premature grave. That common sense, which is so characteristic of him, regarded meritorious ends and found the means to effect them; he was skillful in the choice, the simplification and the combining of means; his work has been always done with directness and thoroughness; he looked at everything with prudence, and accomplished everything with energy; he was strong in never blundering, but in using an attribute which God gave him, the power of unerring insight into the nature of things, where matters hinged. From the beginning he adopted an unvarying policy, and he felt like a great commander who said: "Incidents ought not to govern policy, but policy, incidents." He found his church undecorated and open to the ravages of wind and storm; he saw his schools unfit to harbor children; he obscured the cold influences of depression and lack of ambition; he buckled himself to his stupendous work, and to-day, as the result of his endeavors, we have a

majestic church, grand and beautiful within and without, a magnificent school house, a suitable rectory and convent, and what is best of all, a parish which, among the parishes of the diocese, for order, piety and co-operation, "bears the palm alone." There is a lesson, as we have said in the beginning, to be drawn from such a meritorious life, and the key to that lesson is faith and confidence in God and constant persevering, unselfish industry. At present Father O'Hare is assisted by Fathers Michael P. Heffernan, Louis McGinn and Francis McMurray. Father Daniel Cherry, assistant also at St. Antony's, has been, since July, 1896, on the sick list.

We now approach the close of these years of faithful service in the vineyard of the Lord. To crown the efforts of his priestly life, Father O'Hare has presented to St. Antony's Church the superb altar, at which he celebrates to-day in all thankfulness and humility, after twenty-five years' labor in the divine ministry, the Holy Sacrifice of the Mass. This altar, he has erected at a cost of \$7,500, and he dedicates it to God and St. Antony in reciprocation of the many blessings and favors that have been vouchsafed him and his parishioners. It is, indeed, a most fitting and appropriate testimonial of his silver jubilee, and it completes the long series of improvements that have made St. Antony's "a joy forever."

The old altar was taken down on Tuesday, January 19th, 1897, and it was donated to the Church of the Visitation, Verona Street, which was destroyed by fire last Easter. It will be accordingly a very acceptable gift to the congregation of that distressed church.

Work began on the new marble altar on Wednesday, January 20th, 1897, and its construction was entrusted to the celebrated firm of Chas. Hall & Co., of Boston, Mass. Fully six weeks will be necessary in its erection. It is sixteen feet wide and twenty-one feet high. It is built in strict conformity to the rubrical laws of the Church. The materials used were marble and onyx. In the centre

of the table-front there are three panels, the middle one representing the Lamb that was slain, and one on either side representing the wheat from which the Bread of the Sacrifice is made, and the clusters of grapes, typify the wine used in the Mass. There are two steps on either side of the tabernacle to be used for decorations.

On the extreme ends are two pedestals, on the front one of which is carved the Alpha, and on the other the Omega, the first and last letters of the Greek alphabet, which remind all of the beginning and the end of all things. These pedestals form a support for two marble angels in an adoring posture, to call to the mind of the people the adoration due Christ in the Eucharistic Sacrifice. The marble angels are carved out on the best Carrara marble and are of striking beauty. The canopy over the altar is most graceful and tapering. A little in front of where the canopy rises is the tabernacle. The door, with raised chalice and host, is of solid brass. In the marble peaked front of the tabernacle, there is a beautiful carving of the Pelican feeding her young, to signify Christ's banquet, ever spread for his friends and intimates.

Here at the altar of God, after his twenty-five laborious years in Christ's ministry, in the midst of a throng of prelates, pastors, and other clergymen, amid the plaudits and blessings of his grateful parishioners, in the presence of his God, whom he has served so faithfully and constantly, we leave Father O'Hare, the pious, zealous, sacrificing priest and father, and from our heart of hearts we devoutly say :

Thanks to God who hath spared thee
 Thro, seasons sad or gay,
 For this silver crown of thy priesthood,
 The feast that we keep to-day!
 And the prayer that rings to the rafter,
 And pierces the heavens free
 Is:—May He give thee hereafter
 A *Golden Jubilee* !

APPENDIX.

The compiler thought it well to insert in this part of our sketch notices of the Rt. Rev. Charles E. McDonnell, Bishop of Brooklyn, and the Most Rev. Apostolic Delegate, as well as a reference to the societies attached to St. Antony's Church, of which mention has not been made in the body of the work.

THE RT. REV. CHARLES E. McDONNELL, BISHOP OF
BROOKLYN.

The present Bishop of Brooklyn was born in New York City in 1854. When he was about twelve years of age his parents removed to Brooklyn which was to be the scene of his later life. His early training was under the care of the "Christian Brothers," of De La Salle Institute, New York, and later the Jesuit Fathers, of St. Francis Xavier College in the same city.

In 1871 he entered the American College in Rome, Italy. On the completion of his term, he received the degree of Doctor of Divinity. A short time after his return to this country he was selected as private secretary to the late Cardinal McCloskey, and subsequently held the same position under Archbishop Corrigan. On June 27th, 1890, he was made a private chamberlain to Pope Leo XIII, with the title of Monsignor. Less than two years after this he was honored by the appointment to one of the most important dioceses in the gift of the Holy See. He was consecrated on April 25th, 1892, at St. Patrick's Cathedral, by Archbishop Corrigan.



RT. REV. CHARLES E. McDONNELL.

When he came to Brooklyn anticipations were excited to the highest pitch, preceded by a reputation long before established for his pre-eminent ability and gentleness, combined with firmness and sagacity. These high anticipations have not been disappointed. They have been more than realized. The Catholics of Brooklyn rejoice that in him they have a leader who is a worthy successor to the late Bishop and of whose eminent ability and experience, far beyond his years, they may be proud. Bishop McDonnell's devotion for St. Antony of Padua, has drawn him very close to our church and parish. One of the first duties he performed in this diocese was to participate in the solemn Triduum, held in honor of St. Antony three years ago, at the close of which, in words which evidently came from a heart full to overflowing, and enforced by tone and gesture, which confirmed his utterances, he clearly showed that devotion to this great saint was with him no mere sentiment. The people of this parish welcome this Spiritual Father. They gladly cherish and render to him love, obedience, reverence. They are ready to assist in every good work he may propose, and they are determined to be distinguished by their cheerful, reverential obedience to his authority.

ARCHBISHOP MARTINELLI

Archbishop Martinelli, whose picture appears in these pages, is the head of the Apostolic Delegation in the United States. In the name of the parishioners of St. Antony's we salute him and extend to him a thrice hearty welcome. Nor are we alone in extending such proof of our fealty to and affection for the Holy See, whose honored representative he is. We but represent the sentiment of the Catholics throughout this diocese.

Monsignor Martinelli is no stranger in Greenpoint. He has already visited our church and rectory on two

former occasions—the first time in 1895, when he paid his first visit to America, and again in October last. He comes for the third time to honor Father O'Hare on his Jubilee Day.

We welcome our Apostolic Delegate with all the cordiality of the true Catholic American heart, and we hope his mission in this country may be crowned with greater success even than his predecessor's, and result in a wider spread of God's Kingdom here.

Caed Mille Failthe!

THE SOCIETIES.

An old adage which says, "In union there is strength," explains the existence of the numerous societies which arrest our attention. The Master of men always inculcated union among His disciples, one faith, one Lord, one Baptism, was, and is to-day the secret of that mighty organization which we call the Roman Catholic Church. The union of the brethren was just effected by three centuries of persecution. As we tritely say, "opposition is the life of trade," so have martyrdom and hardship proved the fruitful seed of the Mother Church.

Societies suited to the needs of her children have been in every century fostered under her vigilant care, and on their developement and success she rests the hope of promulgating her saving doctrines and bringing the faithful into more intimate union with her Divine Founder. It is simply the furthering of this idea which explains the existence of so many various confraternities within her pale.

St. Antony's parish has not been backward in following out her behests in this regard; and surely in this parish, vicarious help is necessary where the priests, having on an average each, two thousand souls under his individual charge, and in addition, one, the financial

administration of what would be considered a huge business concern, the priests cannot, therefore, possibly come to know their people and minister to their wants without some extraneous help. Societies adapted to the wants of both sexes have now a thriving existence in our midst.

The League of the Sacred Heart, the Holy Name Society, the Sodality of the B. V. M., and the Holy Angels Sodality, have for their end the getting of men and women to the church and sacraments. They aim at supernaturilizing every day life, and at making our hearts centre round the great orb of the church, and to draw us so near to our Lord's heart as to really feel its warmth.

The League of the Sacred Heart was established in St. Antony's by Father O'Hare, shortly after his advent in Greenpoint. While the Sodality of the Blessed Virgin and the Angel's Sodality, were introduced with the coming of the Sisters of St. Joseph, November 14th, 1875, Sunday, the Holy Name Society was founded by Father McKenna, O. S. D. The pastor, Father Lane, called a meeting of the men of the parish, and explained his intention of forming a society having for its object the honor of the Holy Name, and the bringing of the men to the Sacraments.

Mr. Daniel Ross became the first President and Mr. J. Haverty the Secretary. Owing to the wonderful activity of the officers this society has gone on doing good work in the parish.

The St. Vincent de Paul's Society and the Sewing Circle, partly spiritual organizations, but having temporal administration, and their work outside the doors of the church, help in visiting the sick and poor. June 1st, 1865—the work of Frederick Ozanam—the St. Vincent de Paul Society was established by Rev. John Brady. The first President was Thomas Hickey. Among those who were present at its inauguration we find the names of Messrs. Daly, Stultz, John Lynagh, Francis Gunn.

The report of this conference from the date of its formation to July 15th, 1878, exhibits a gratifying summary of the work of this most useful and charitable society. Receipts, \$11,496.18; expenditures, \$11,445.18. During that time six hundred and sixty-four families were relieved, two thousand four hundred and sixty-three persons relieved, and six thousand one hundred and ninety-eight visits made. The men were active in those days in going about doing good.

While speaking of this society one name there is which should not be omitted—a family name in St. Antony's parish. His means, his time, belong to the church and to the poor. If a child wants shoes, if a destitute family is in need, send to Mr Brady. Though it may offend his modesty, the writer considers it his duty to put his name on record; he can do so, with pleasure, having had opportunities to observe this good man's unknown charities. Charity with him is never a system of formalities, but a simple virtue—an unselfish devotion, springing from the keenest feeling and sympathy.

The Sewing Circle has for its object to clothe the needy. It appears this society of young ladies was established by Rev. T. McGronen, presumably by the direction of Father O'Hare in the year 1890. Eight young ladies began this work. Their names are Mary C. Burke, Angela Anderson, Mary Judge, Mary Loonem, Katie Lawless, Katie Graham, Margaret Allen, Lizzie Connolly. This society still carries on its work with unflinching activity.

The Sunday School Teachers' Union, numbering about eighty young ladies and gentlemen, assist the priests in the arduous work of getting the little ones of God to Sunday School and to Holy Mass. The members of this union meet every fortnight and discuss matters pertaining to the work of the Sunday School. These meetings have been beneficial to both teachers and pupils. The first Superintendent of the Sunday



MOST REV. SEBASTIAN MARTINELLI, O. S. A.

School was Mr. Patrick Daley, who remained in charge for many years, and who was assisted in the good work by General Newton.

The third kind of lay help in St. Antony's parish is partly temporal, having no direct supernatural aim, but which is nevertheless able to help in doing God's work, and that is in the Catholic Benevolent Legion.

In 1885, St. Antony's Council of the C. B. L. was organized in the basement of the church. The beneficial phases of this society appealed forcibly "to the men of handicraft and hard labor," who make up the larger part of St. Antony's parish. Daniel Bradley, State Chancellor and John Gallagher, State President, Comrade Sheridan of Sacred Heart Council, and Comrade Doran of Leonard Council, were present. Twelve charter members were initiated on the opening night. These were Michael McEnroe, Wm. E. Sutherland, John T. Langan, Martin W. Hynes, Chas. E. Fly, Hugh P. Lavelle, M. J. Stanley, Francis McCabe, Thomas L. Gillick, John F. McCarthy, John Rooney and John Smith.

Its members stimulated by the energy and encouragement of their pastor, who has been from the beginning, one of the best friends of the "Legion," soon succeeded in enlarging their roll of membership. The members of the Legion are always willing to take an active interest in all movements concerning the parish and support the zealous rector in his care and leadership of parochial matters.

All these kinds of lay help are necessary in every large parish to interest the people, to weld them together into unity. As trades unions are in vogue for worldly purposes and for worldly mutual help, so are these societies of avail to draw us to the great end of life—the living and dying in the bosom of our Holy Mother, the church.

IN ORDER
TO COMPLETE THE NARRATIVE
OF THE PART TAKEN IN PUBLIC AFFAIRS
BY FATHER O'HARE
WE THINK THIS WORK
WOULD NOT BE ACCOMPLISHED
WITHOUT A FEW ADDRESSES
WHICH WE REPRINT HERE FROM THE COLUMNS
OF THE
"CATHOLIC REVIEW."

OUR EDUCATIONAL WRONGS.

DELIVERED AT THE
COMMENCEMENT EXERCISES OF ST. LEONARD'S ACADEMY,
BROOKLYN, N. Y., JUNE 28TH, 1888.

It is a great pleasure for me, my dear young gentlemen, to be here on this interesting and instructive occasion. It is likewise a great pleasure to me, on behalf of my brethren of the clergy, to pay all the honors that we can to those specially interested in these exercises. You, young gentlemen of St. Leonard's Academy, deserve the honor by your meritorious work during your academic course. Your parents, too, deserve the compliment, for they have shown such a sympathy with the Catholic doctrine in the matter of education that to give you the highest training they have submitted to be taxed thrice over—first, for the public schools, which they cannot and will not use; secondly, for the parochial schools, because they are a work of Catholic duty; and thirdly, to secure you the special advantages of this admirable institution.

THE SONS OF ST. FRANCIS.

The Franciscan Brothers also deserve the honor of the presence of the clergy here, for they are men who, in following their divine vocation, devote their lives to a sublime mission for an insignificant earthly reward. But I am glad to tell them that humble as their life and calling seems to be, they have before them in the life

beyond this an exceeding great reward, for it is written : "They that instruct many to justice shall shine as stars for all eternity"—Daniel xii, 3. The whole world has always expected that this blessing shall be a special reward for the Sons of St. Francis.

I remember when in Italy, last winter, I spent an afternoon in the magnificent triple temple which the faith of the ages has erected over the ashes of the humble founder of the Franciscans. There, amid the marvelous frescoes from the brush of Cimabue and Giotto, which attract the students of art from all quarters of the globe, there is a series illustrating the Franciscan's vow of poverty, chastity and obedience. They do not conceal the fact that these vows are very hard for flesh and blood, but the inspired artist with his illuminating brush throws open the gates of heaven and shows within, the reward that belongs to the religious who has kept his vows. Of all who wear the garb and bear the name of the sainted Francis of Assisi, I do not know any that are better entitled to this reward than the zealous teachers who sacrifice themselves and their lives that Catholic boys may be brought up as becomes the sons of Christian parents.

DOLLARS AGAINST LIVES.

Just at this season of the year you will hear of the princely millionaires of the country endowing chairs and halls in Princeton, Harvard and Yale, and the critic will ask, what is the Catholic body doing? But I can answer that, as did the Bishop of Rochester a few years since, in a notable address at the commencement of Seton Hall College. The Protestant community can boast of its dollars laid on the altar of education ; but where, I ask you, save in the Catholic Church, can we find the sacrifice of lives and of earthly comforts for the cause of Christian education? If those lives were capitalized, they would

mean an untold amount. It is, indeed, such men as your teachers and their sisters of the various religious communities that make possible for us the solution of the Catholic school problem.

OUR EDUCATION MUST BE RELIGIOUS.

I will not now dwell on the reasons why Catholics wish for education inspired and supplemented by religion. It is enough to know that we mean that such shall be our education. I will not tell you that the most judicious minds in the world, and those most zealous for the future of the race and Republic, say that we are right. It is enough for you and for me to know that the Catholic Church has decided that its children shall be educated in a religious atmosphere, and that the Catholic Church in America on this question *has nailed its colors to the mast!* It therefore means to win what justice and experience demand, and win it surely shall, even though its struggle may be prolonged and arduous.

A JUST AND HONEST DEMAND.

For my part, however, I do not think that the struggle will be either long or severe. I believe that it is already seen that what we ask is just; that what we ask is not excessive; that what we ask may be readily granted by law; that what we ask is not a fatal danger to our existing public schools, but probably a concession that would be full of benefit to them in many respects, that would certainly bring to the cause of public education the assistance of the greatest force in the American Republic, and that would ask for this only the equivalent of a fair day's wages for a fair day's work in doing the work of the State. We should ask nothing, and we should expect nothing, for the additional work that we

should do on our own account. The State could not employ us in that, and it could never reward us for it. Cimabue and Giotto knew better than that and it was not in a *per capita* that they believed that the reward of the Franciscans and those who share their spirit and their work was to be found.

ARE WE ENEMIES OF PUBLIC EDUCATION ?

I repeat my belief that it will not take long to convince our fellow-citizens that they are unwise in arraying us as enemies of public instruction. Many of us, indeed, as citizens and taxpayers, on economic grounds, share with themselves their sense of the manifest imperfections and injustices of the system. * Yet, as Catholics, we do not especially urge these. We feel that there is no necessity of confusing and confounding the ground of criticism. If not the public at large, at least the best thinkers amongst its leaders, are already descending from the superstitious worship of the great American fetish, the supposed infallible, faultless and impeccable school system. They are beginning to see the injustice of taxing the cottiers of Hunter's Point and Gowanus, and the toilers of the tenement houses of Cherry and Mulberry Streets, New York, to support, as in fact, they do, the schools of the opulent farmers of Orange County and of the rich merchants of Buffalo and Rochester. (I may say parenthetically that no one has written more forcibly or justly on this point than a distinguished and venerable Protestant citizen of Brooklyn, Mr. David M. Stone, editor of the *New York Journal of Commerce*, who has treated all sides of the education question with eminent ability, abundant knowledge and judicial fairness.) They are beginning to see that the State has no right to tax the general public for the educational luxuries that the silk-clad children of "pauper million-

aires" receive gratuitously in palatial grammar schools. They are beginning to see that the education which might be fairly given in primary schools, to those unable to secure it, is not suited for them, that it does not educate them, and that it does not fit them for the work they are likely to be called upon to perform. These are injustices to the public in general, whether it be Protestant, Jewish or Catholic, and it is a great misfortune that our non-Catholic fellow-citizens refuse to consider them because they think, or have thought, that it is solely a question of Catholic or anti-Catholic, of building up or destroying the Catholic Church.

A MATTER OF RELIGIOUS PERSECUTION.

On this very point, I am glad to think that there is daily increasing a chance of our coming to understand one another. We suffer as they do from economic injustices in this matter, but we also have the sore feeling that our religious rights and liberties guaranteed to us by the Constitution of the United States and of the State of New York, are trampled upon by a majority that has not yet fully considered the injustices it does.

THE RIGHTS OF MINORITIES.

No one is more willing than I to admit, where it is applicable, the American principle that "the majority must govern." That is a principle by which much disorder can be avoided, but it is a brutal principle of cruel injustice and persecution if it means that a minority has no rights founded on justice, should it happen that a majority has a different opinion. If that were not so, Ireland, with whom, I am proud to say, America so deeply sympathizes, would have no cause to complain of its opposition by the British Empire. As a

118 HISTORICAL SKETCH OF ST. ANTONY'S CHURCH.

matter of fact, it is well known to you all, the Catholic American citizen of this free Republic has deeper injustices to complain of in the matter of religious and educational freedom than has the Irish serf.

A GRAVE BUT DELIBERATE CHARGE.

These words are not said without deliberation, and they are commended to you for thought, reflection and action during all your lives. You and your fathers properly sympathize with movements to restrain Irish landlords exacting an unjust tax from your Irish brothers. I trust that you will aid in impressing on your American fellow-citizens the injustice of exacting from the Catholics of Brooklyn over \$450,000 annually for the education of the thirty thousand children that are taught in our parochial schools.

WHAT IT COSTS TO BE A CATHOLIC IN BROOKLYN.

In making this calculation I take the cost of educating a child of the Brooklyn public schools from an interesting table, seemingly prepared by United States Commissioner of Education, published in Superintendent Calvin Patterson's report to the Board of Education for the year 1886. He places the cost of teaching and supervision at \$14.74 per child. In that report and the report of his successor, Mr. W. H. Maxwell, for the year 1887, we find testimony to facts very well known, that the public schools of Brooklyn are not numerous enough or ample enough to give accommodation to the children of our citizens. Suppose that some morning the Catholic citizens of Brooklyn found themselves no longer able to command the services of the Franciscan or the Christian Brothers or the various Sisterhoods, and that they were obliged to send their children to the public schools,

where could the Board of Education find accommodation or teachers for these thirty thousand and more Catholic pupils? It would at least require thirty new school buildings, costing from \$25,000 to \$40,000, or even \$100,000 each, to give shelter? Is it unreasonable that we should ask our fellow-citizens to meet us half way on this question?

NO CHEAPER IN NEW YORK.

In New York, I am told, the facts are still stronger on our side and against the inconsiderate injustice of our fellow-citizens. I saw the other day that the President of the Board of Education, Mr. Simmons, of New York, complained that there were many thousand children entitled to admission, unable to obtain entrance to the public schools. Now, it is putting the figures at a very low estimate to say that the Catholic Schools of the Metropolis educate and shelter upwards of 50,000 pupils. The cheapest schools that could be put up by the city to accommodate that number would cost between \$2,000,000 and \$5,000,000. I see from Mr. Patterson's report, already quoted, that the cost for the *instruction and supervision*, not at all for real estate and other expenses, is an average of \$20 a child in the New York public schools, or to be exact, \$20.50, the plain meaning of which is that the great State and City of New York oppress us by a double tax of many millions for school buildings, and then a yearly tax of more than a million dollars. Lord North and George III did no greater wrong than that to the citizens of Colonial times. It is no less an outrage to us if we bear it with patience and almost without a murmur.

A MATTER FOR SERIOUS THOUGHT.

I refer to this question now, in the hope that this

audience will themselves begin to think on these injustices, and will recall them to their fellow-citizens, so that they may be remedied.

A MODUS VIVENDI POSSIBLE.

I do not think that it will be said of us that we are hostile to education, in view of the sacrifices in these two cities we are making for it. I can assure you that much as we desire to see the public schools reformed and improved, we cannot be said to be hostile to the system in the sense that it is commonly supposed we are. We recognize many of its great advantages and would wish to see them increased. We recognize the fact that there will be always need, as things go, of a public school system, but greatly reformed and much improved on that which at present exists. We are practical men and recognize the inevitable and the necessary, while we are determined that our own children shall choose a Catholic education in preference to a purely secular education. It is not impossible to link in a friendly alliance the two differing bodies of citizens who now stand for religious schools and for secular schools.

THE STATE UNWISE AS WELL AS TYRANNICAL.

The figures that I have quoted show that there is a great feeling on this question of religious education. It is, of course, a fact that it is principally demanded by Catholics, but it is a mistake to think that it is Catholics alone who believe in its necessity. It is not fair for the State, which has no religion at all, to try and repress it. It cannot succeed in repressing it. Were its leaders wise it would try to use us in this matter in the service of the



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State, to give to what the State says is necessary for its citizens the splendid spirit which calls these Franciscans to their labors.

AN ARGUMENT FROM MAYOR HEWITT.

I do not always agree with the Mayor of New York ; in fact, I observe that very few men agree with him in everything. But I should be very unwilling to deny his great ability, his vast experience, and his numerous public services. I may quote him, then as a witness in favor of utilizing in public works the spirit of religious zeal. Not many weeks since in referring to a hospital under the care of some Protestant religious denomination, he warmly praised the public policy of employing the stimulant of religious and private personal charity in the support of such public works. His words were reported in the paper at the time, and though I cannot recall them verbatim now, I believe I have given you his idea. I argue from it, why should not the State similarly employ men and women influenced with religious enthusiasm to teach the three R's ? Adding the fourth R will not make them less efficient teachers, I can assure you.

MR. ELDRIDGE T. GERRY'S STRONG TESTIMONY.

Of the value of such teachers we have abundant testimony from Protestant authorities. The eloquent and impressive words that were spoken on this subject a few weeks since at the Catholic Protectory, New York, by a member of the Episcopal Church, Mr. Eldridge T. Gerry, President of the Society for the Prevention of Cruelty to Children, a man of the highest character, distinguished position and boundless experience, are too fresh in your memory to need repetition here, were it not that the secular and Protestant press have absolutely

ignored them. I therefore quote them from the report of that excellent weekly which should be found in every home in the land, *The Catholic Review* :

“Long ago, at the inception of this work, when I first became connected with it, I was satisfied there was one cardinal principle which must govern our operations, otherwise the superstructure would be

SIMPLY BUILT UPON A FOUNDATION OF SAND.

Unless with the first inceptions of a little child you can instil into that child, at the earliest possible moment, the belief not simply in the existence of God, but in the principles of revealed religion, you may build such superstructure as you please, it will crumble under your grasp and disappear before the child ever reaches maturity.

“And let me say here, that I am of the firm belief that where the Almighty has designated a child to the possession of parents of a fixed religious faith, you cannot improve upon that child by foisting another religion upon it. And I know from my personal experience with children that very often, indeed, their only chance of salvation—especially where they have been subject to the contaminations that encircle them, in the very nurseries of vice, is

BY THE AID AND ADMINISTRATIONS OF THE CLERGY

who alone can eradicate the roots of evil from their hearts, but until the instruction of children is done systematically by those who are in the habit of indoctrinating the principles of religion, by those who practice what they preach, it is pitiable to think how little ones must be abandoned to their fate and allowed to grow up in ignorance and crime.

IT IS IDLE FOR PEOPLE

to indulge in goody-goody talk if they be not prepared to take action and to adopt practical means for the proper instruction of our children. How much better it would be that a child should receive more religious knowledge than it could hold and lose part of it in its subsequent contact with the wicked world, than that it should grow up without any religious conceptions whatever.

"Take the example of this institution. Why is it that to-day in the criminal courts, and I stand there almost every day, seeing cases where young desperadoes are brought up under criminal charges, why is it you seldom see a graduate of the Protectory there? The reason is that the training of the child is conducted on a sound religious basis, and the child is made to feel that the Protectory is its home and not its prison. There will be a day of reckoning, however, and when you come to bear in mind that the children of to-day are to be the voters of the future, that they are going one day to govern, you will perceive the responsibility we have in the matter of their training. It is a responsibility to be adopted hereafter, and, if we be negligent of our duty in this respect, we may not live to see its evil results, but our children may live to reap the fruits of our carelessness."

CATHOLICS OUGHT TO TRY TO FORM PUBLIC OPINION.

Now, gentlemen, let me renew my request to you to help to form not merely Catholic, but also public opinion on this question of educational injustice :

Firstly, It is the very depth of meanness for a great state or city to throw such a tax on any section of its people in defiance of the Constitution of the State and of the United States. The "*established school*" in which Protestantism is negatively taught by the exclusion of

religious doctrines, and positively taught by books and lectures such as but recently were held up to criticism here in Brooklyn, the "established school," I repeat, is as much a religious persecution as an "*established church*." We can neither use the school nor the church which is not in accordance with the teachings of our faith. It is, therefore, a double meanness to say to Catholics, "Who asks you to build these schools and pay these teachers? You can come into our schools provided by the majority of the people. What is good enough for us, ought to be good enough for you." The men who say that know in their hearts that they say one thing that is not true. Were we to-morrow to accept that "bluff," and send our children to the public schools, no places could be found for them nor could they be accommodated in less than five or ten years, during which time the educational system of these cities would be thrown into a chaos, children would be demoralized in the streets, and there would be endless bitterness and vexation of spirit; not to speak of the heavy increase of taxation from various causes, besides that of providing new school-houses and more expensive teachers.

CATHOLICS ASK RIGHTS, NOT FAVORS.

Secondly, We do not ask the State or the Protestant majority, as it is sometimes charged that we do ask them, to support and propagate the Catholic or any other religion by their doing justice to their denominational schools. We are willing that on the same terms similar concessions should be made to Episcopalians, Methodists, Baptists, Presbyterians or Jews. We, in fact, contend for freedom of education only as we contend for freedom of religion. We certainly have no intention of asking that the State shall pay for the support of Catholic Churches. That, we admit, would be at once foolish and unjust, although, were the State



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to tax the whole community for the support of religion we might act differently, thinking then, as we do now, about the school question, that it would be unfair to compel us to use a secular or Methodist or Presbyterian pulpit, or pay at a double cost for our own church.

A FAIR DAY'S WAGES FOR A FAIR DAY'S WORK.

Thirdly, What we ask the State or the city to do is to pay us a fair price for the work which it says "*is necessary for its existence and prosperity*"; which it has not done; which it is not willing to do, and which, it can be demonstrated, it is not able to do except at an outlay which it does not contemplate. We ask no favor in this. We ask simply justice. We ask that the State shall pay us, not for our methods, but for the results of these methods. It is very easy to ascertain educational results. They are ascertained in England, Ireland, Scotland, Canada, Australia and France, wherever, in fact, there are mixed communities. Teachers are paid for bringing about these results. The Catholic Schools of Brooklyn, at any time, I venture to say, will be perfectly willing to submit to any test of this kind that the city proposes to establish.

WE OFFER MORE THAN A "QUID PRO QUO."

Fourthly, What is it we can offer the city of Brooklyn? That is well known already. We have splendid school-houses that it would cost millions to replace. The use of these is worth something to the taxpayers. We have a splendid corps of trained and disciplined teachers. We have a watchful body of superintendents in the parochial clergy. We are all, priests, teachers and parents, inspired with an enthusiastic devotion to education. Now, is it not worth the city's while to meet

us half-way and, on the common basis of a successful secular training, to give us the honest wages we are entitled to?

A CRIME CRYING TO HEAVEN.

In the Book of Inspiration, which we all reverence whether we be Catholic or Protestant, curses are heaped upon those who rob the laborer of his wages. It is one of those crimes which cry to heaven for vengeance. Do those who are responsible for this city's government think that it makes a great difference in the character of the crime where the unjust employer is a large and prosperous municipality, and the servants are the weakest and poorest of its inhabitants? Might does not make right. Most assuredly in this case the crime of educational injustice, in Brooklyn, is a defrauding of the laborer of his just hire, and, mark me, if it is persevered in it will bring its own bitter punishment. It cries to heaven for vengeance. Even the third city of the Union cannot afford to live a life of injustice with that testimony forever going up against it.

CONTINUED INJUSTICE WILL BE PUNISHED.

Do not think I am imagining some vain thing, or that I am a prophet of an evil which I do not wish to see averted, or that I am calling down vengeance with a prophet's spirit and authority. I am not expecting a miracle. I only see the plain hard facts which meet a priest in his daily life. I know that in this city, and I believe in every city in the land, there are a class of boys and girls who can only be reached by such influences as those which come through the priest, the church and the Catholic school. If reached, they become good and useful citizens. Why not then give us the means to reach them? If they are not reached by us they will

become the "larrikins," the "hoodlums," and the "arabs" of our city. They will begin as wild and undisciplined children; they will graduate in the House of Refuge; they will spend much of their life in the prisons of the land.

But a small number of such criminals would be sufficient to become a terrible scourge. To those who have made a study of criminal statistics I need only recall the case of the famous, or rather, infamous Juke family, in which the criminal descendents of one wicked or unfortunate woman so rapidly multiplied that many hundreds of them became terrors of society and burdens on the State, in her asylems, prisons and penitentiaries. Had that mother been placed under early influences that were good much might have been saved to humanity and the State. Here in Brooklyn, we too will have our Juke families if we do not train our children in a religious spirit.

Besides doing justice to the large mass of its Catholic fellow-citizens, it will be well for Brooklyn to protect itself against such a possible plague, a terrible punishment of its injustice. The best cure of any evil is its timely prevention. Citizens of Brooklyn, whatever your creed, you have a great interest in seeing that full justice is done to our Catholic Schools. "When it goeth well with the just," says Proverbs, "the city shall rejoice. By the blessing of the just, the city shall be exalted, and by the mouth of the wicked it shall be overthrown."

SERMON

DELIVERED ON THE OCCASION OF THE LAYING OF THE
CORNER-STONE OF THE CHURCH OF OUR LADY
OF MERCY, PHILADELPHIA, PA., SUNDAY,
OCTOBER 18TH, 1890.

On this occasion the corner-stone of the fifty-fifth Catholic Church in this great city is to be solemnly laid and blessed. Our hearts beat with joy and delight as we behold the mearings for the courts of the Lord fixed to-day in this new and rising centre of your metropolis, for we are assured that another temple of peace and concord, and the temple of the true religion, will rise up to give glory to God and to bring salvation to man. Standing here now, as we ought, with awe and reverence and fear, and contemplating the possibility of the near approach of that day when the work, just inaugurated, shall be pushed to completion, and when Mother Church shall assemble her children to bless them within these new walls, heaven will forgive us if a prayer escape our lips that we may not close our eyes in death before we have seen the salvation that will surely come to untold numbers who shall kneel at this shrine dedicated to the worship of the Eternal God, under the sweet and powerful patronage of her, whom all generations have honored as the Virgin Mother of Christ, and "whose mercies e'er impart a solace to the stricken heart."

What, may we ask, is this corner-stone but Christ—Christ, Himself, who desires to manifest His magnificence and to bestow blessings wherewith to gladden His faithful people? St. Paul has it: "The rock was Christ. He is the stone which the builders rejected,



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the same is become the head of the corner." That Church of which He is the corner-stone is not, mark you, the mere ordinary building, whose foundation has this day been fixed ready to connect the dependent portions of the edifice. No, it is the Church of God, throughout the whole world—the Church which existed eighteen centuries ago and which still lives and claims and exercises her authority and her undying action. Thus the ceremonies which we have come to witness to-day, are full of meaning for they tell that Heaven's benediction has descended here—that the spot is forever more sacred to religion; that Christ is become the exclusive owner of this place; that He is the corner-stone of this new house of worship, and that here He desires to plant His standard, once a badge of malediction and of shame, but since His death the emblem of triumph and glory and man's only hope of eternal bliss. Great and inestimable will be the blessings which the Church shall henceforth provide for all the members of its flock. The fulness and the richness of all the graces and merits purchased by the Redeemer's passion and death will be imparted here alike to the simple and unlettered as well as to the most intellectual and refined. Here the priest, successor to the mission and the power of Christ, will pour over the heads of the infant portion of his flock the waters of that mystic font on which on Easter Saturday he invoked the Holy Spirit, "that moved over the abyss," giving it fecundity, thereby washing away original sin, rescuing them from the dominion of Satan, regenerating them in baptism and giving them a title to God's kingdom in heaven. Here will be exercised the merciful spirit of the Saviour, who comes to the aid of the erring and the wayward, inviting all who, in an unfortune moment, were overcome by the violence of bad example and the strength of evil passion, to have recourse to that tribunal not set up for their condemnation, but as a safe asylum against the

enemies of their salvation. Here regenerated with the waters of baptism and restored, if need be, to its forfeited grace by penance, the children of the Church will receive the spirit of strength, of discipline and association, to shield them from further harm, and thus fortified by the grace of holy unction and endued with courage by the imposition of the Bishop's hand, they are proof against the fiery darts of Satan and are enabled to sustain trying ordeals for their faith no less scorching than the furnace of Babylon, out of which their religion always comes unsinged by their heat and burnished by their activity. Here is the marriage union sanctified, its yoke made lighter and the religious education of its offerings provided for with tender solicitude. Is it not to this benediction bestowed in God's temple and received with such deep reverence by our people hallowing their homes, that we owe our delivery from much of the domestic and public calamities that mark the relations of this contract outside of the pale of the Catholic Church?

Great as are these blessings, there is still another within this temple, which is the very source of all the others, and much more precious, namely, the adorable Sacrifice of the Mass. In this wonderful act of religion Jesus Christ gives us all He has done for us. According to our view, He is still in His holy temple; He still lives and reigns there in the midst of His beloved people, bringing them around Him and filling them with ineffable consolations. The real presence of the God-man in the Eucharist verily makes His house not only a house of prayer, but also a house of sacrifice. Thus the abiding and perpetual residence of God on our altars makes the humblest Catholic Church more holy, and invests it with a mysterious splendor and beauty far surpassing that glory, which, at the time of its dedication, filled the temple of Solomon, because the former contains the living and glowing realities, whereas the

latter contained nothing but types, figures and shadows. Suppress the Mass, destroy faith in the real presence, tear down the altar, proscribe the priesthood, and the most magnificent temple that the genius of art ever conceived, or the resources of wealth ever erected, in a cold, cheerless and unanimated structure, with no light to gladden its worshippers, because the source of life and light is not there, and with no floods of benediction issuing from its threshold to water the valley of thorns, because the springing well of benediction has dried up. No ; a temple to the living God deserves not the name out of which the Holy of Holies and faith in Him are gone.

When we consider, even in a cursory manner, the inestimable treasures that adorn the Catholic Church, can it be, my brethren, that any expense should be deemed too great for the decoration of God's cherished abode on earth and for promoting the splendor of His own chosen altar? Surely not, will you all reply, and in giving this answer you are in perfect accord with your Catholic forefathers who thought that genius and art and riches should combine to set apart the best for the temple of the Lord, and hence the profusion of wealth given by them for the erection and ornamentation of churches. What but the genius of Catholic art and Catholic liberality covered Europe with the noblest churches, with buildings which stood for ages, when all else was crumbling around them, and which have continued to excite feelings of ever increasing admiration and delight in the bosom of successive generations? What but Catholic art built the massive Gothic churches with which France, England, Germany and Northern Italy are still bestrewn? What else erected St. Peter's, St. Paul's, St. Mary Major's and so many others at Rome and elsewhere? Nor will this Church of our Lady of Mercy, so auspiciously begun to-day, be an exception to the rule, for it is confidently expected that nowhere in

this great city will there be found a single edifice to compare with it in the style and beauty of its architectural finish and completeness.

Coming here, my dear brethren, with docile hearts and minds filled with faith, I would remind you, moreover, that the ceremonies which you are about to witness give evidence to the existence and divine authority of the Catholic Church. To-day you see and hear and praise with every sense the truth of her authority and her undying action. All that is being done here testifies to us that of verity the Church of Christ which existed eighteen centuries ago still lives and exercises authority. Arms and statesmanship and philosophy and science and art can do much, and much can be done by what the world calls the advance of civilization, but no work of theirs can stand forever. Time and again the world has put forth its strength, but its works and its systems have passed away. Only the Church of God stands, and it stands because it was established by Him. I need not stop here to trace the history of the Church from the miracle of the Pentecost and the speech of Peter, the leader of the Apostles, down through the succeeding centuries to the present time. Suffice it to say that the Church has been assailed in every way, yet she lives and spreads and is more vigorous to-day than ever. Is she not the very question of the day, and the stumbling block to unbelievers? Within she is loved by her own children as she was one century, five hundred, one thousand and one thousand five hundred years ago. The world has nothing else like this miracle, and it exists simply because the Church was founded by Christ Himself.

But what was Christ's object in founding that Church and establishing His authority in her? It was because of His love for man's eternal welfare—it was because he wished to bring man to a knowledge of the truth—the truth which frees, vivifies and it was because



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He wished to impart that divine faith without which it would be impossible to please His Father. God as He was, He came not to give a system of maxims or morals to be battled about, and hence in speaking of His Church, He declared her to be the pillar and the ground of truth, and of the ministry of that Church He furthermore declared, "whoever hears you, hears Me." Fired with the zeal of Him who is truth itself, the Catholic Church thought of nothing else from the beginning but to break down the barriers which separated men from the fold, so that all might come to acknowledge one faith, one baptism, one Christ. Thus by the influence of the same orient light from on high that in centuries past rescued and civilized people groping in barbarian darkness, the Church of Christ is seeking constantly in this, our own day, to bring men to a knowledge of the infallible truth and the enjoyment of these rich blessings of which it is the prolific source. Over all would she extend her arms in benediction, and, mark you, her's is the only voice in this age of religion that speaks to men and to nations in no uncertain terms, warning all that only in her bosom can divine faith be found and eternal salvation secured.

This truth is all the more forcible when we come to examine the merits of the claims and those of our opponents. What is all Protestant theology but for the most part discordant and contending fancies? Instead of accomplishing any real good, its false system is only striving more and more to break down the barriers of a firm Christian faith. It is fast plunging society into the dark grave of infidelity and serving as a mask to all the negative and destructive theories which have been developed by modern philosophy. Hence, having no certain knowledge of divine things, it is not a "teacher in Isreal," and can afford no consolation nor act as guide in matters of faith to a people who need that divine light which once secured will indeed make them free. Protestantism

has been tried, and it has failed; it has aggravated instead of healing the crying evils of the period. Catholicity, and Catholicity alone, can heal the disorders of the times and give a wholesome impulse and direction to its tendencies.

I am not unaware, my brethren, of the aspersions and prejudices which latter-day political and religious zealots seek to heap upon the Catholic Church and her followers. Thank God, the Catholic body here in America needs no vindication. We stand here in these States not as intruders, not as a foreign and an alien colony, but as a body having claims by right of discovery and by right of services in the cause of religious liberty and the defense of country in the hours of its greatest danger. Neither should it be forgotten that the Church of which we are members was the ship that brought down to us over the troubled waters of the Middle Ages all of law, civilization and learning that was worth preserving, and that to them we owe the very knowledge of the Christian religion. It seems to me to be a duty incumbent upon us to enlighten the public mind, to point out our rights as citizens, and to proclaim that our purposes are loyal, that we abhor religious haste, and that we desire to live in charity with all; in a word, that we wish to be clearly understood as asking for nothing but what is right, and will submit to nothing that is wrong. For that purpose we must be united amongst ourselves, we must "lock our shields together." The times are calculated to test the courage of every man. Let it not be said we have "ignarus miles"—a cowardly soldier amongst us. Let us remember we are defenders of the Constitution, of the Union, of our State, and of the principles of civil and religious liberty consecrated with the blood of our forefathers. As Catholics, then, giving voice in America to Catholic public opinion, pleading for Catholic rights and enforcing by the argument of justice and the weapons of logic the appeal to American common sense and the

principle of fair play ; but above all winning respect and confidence for the Catholic name by the influence of our upright lives—lives of industry, honesty, sobriety, holiness, no matter how severe the struggle may be, a magnificent triumph of truth and justice must await us, giving peace and power to our country as well as prosperity and increase to that Church which is God's kingdom on earth, and into which he would have all men enter for their happiness in time and in eternity.

WORK FOR THE LAITY.

ADDRESS TO THE GRADUATES OF ST. FRANCIS' COLLEGE,
BROOKLYN, N. Y., JULY, 1890.

GENTLEMEN :—In what I shall have to say to you on this occasion I shall take it for granted that you have settled the question as to what you are to do with yourselves, and please remember you can do with yourselves much less than you think.

Some will answer the divine call which bids you leave everything in this bewitching world and take the Lord as the portion of your inheritance and your cup. Others will enter one or other of the professions, notwithstanding, people will tell you they are overcrowded, that there are not sick men enough for all the doctors, and even the supply of litigious clients falls short of the demands of the legal fraternity. Wall Street, though overrun with brokers, will have attractions for still others amongst you. Varied and multiplied indeed will be the avocations in which you will soon be occupied. In this country, thank God, no man need look long for employment, and as idleness is the mother of mischief, I exhort you to get to work at anything that's honest; to work at anything save politics, for there is division of sentiment as to their honesty. If you cannot select your occupation, but rather, as it often happens, the occupation chooses you, do not be down-hearted; accept your destiny bravely, ever remembering the admonition of the wise man, "Whatever thy hand findeth to do do it with all thy might." It matters little what you begin at so you put your heart into the work. I believe that every man's

success is within himself and must come out of himself. No true abiding or just success can come to any man in any other way. The history of men who have won what is called success in life shows that whatever they did, they did well, they worked with will and determination, they labored with cheerful and earnest hearts. Thus it is ever true :

“Honor and shame from no condition rise ;
Act well your part—there all the honor lies.”

We will suppose then that you have determined to enter upon some one or other of the various avocations that grow out of the requirements of social life. We feel assured that you will bear manfully and successfully your part in the affairs of this world but at the same time we would remind you to-night that no matter how varied your dispositions, your condition, your duties, we trust you will never forget the heaven-born philosopher of Bethlehem, of Nazareth, of Thabor and of Golgotha, and that in consequence you owe a service enduring, intelligent and loyal to the faith of Christendom, whose wise and good and saving lessons you have learned within the walls you are leaving to-night.

The Church has need of you. She has work for you to do, and she opens up a wide sphere of action, a wide realm wherein to exercise the great gifts God has so liberally bestowed upon you.

Material grandeur and wealth and magnificence are everywhere to be seen around us. Stand on that mighty span which links in perpetual union, these two noble cities and behold them and their multiplied off-spring the pleasant suburbs that like a necklet of pearls surround the Imperial City of America, telling at every glance you take, of countless trophies of wealth, progress, indomitable labor, magnificent organization, unequalled position, unrivalled opportunities. Mighty cities as they

stand to-day, great is their promise. It needs no prophet's voice to tell that this entire metropolitan region of America will, even while the coming century is still young, be one of the most extraordinary secretions of humanity that this world has seen. It is impossible to stand thereon that magic creation springing from the waters as Aladin's palace did from the desert, and not to feel with St. Paul that we are citizens of no mean city.

Nor as we are children of the Holy Mother Church and see most prominent in every quarter of the two cities and their suburbs the Catholic Cross uplifted can we fail to feel that in this wonderful growth we, too, had our share, and with us, also, will rest no small part in the future development of what is to come and what is even more important, the preservation of what is already being created.

But, gentlemen, there were in olden days cities as wealthy, as popular, as hopeful and more powerful in swaying the destinies of the world than even the New York and the Brooklyn of to-day. Ninevah, Babylon, Tyre, Sidon, Carthage, Alexandria, Rome itself. What are these now but mere names of history. Material strength, magnificent opportunities and accumulated wealth, great armies, immense magnitude, irresistible force, will not, it is clear, guarantee permanency of influence and of existence. Only at our peril can we refuse to take note of the old and inspired wisdom of the Hebrew prophet, which the greatest city of the world has inscribed on its coat of arms, "Nisi dominus frustrat."

"Unless the Lord builds the city, in vain labor they who build. Unless the Lord guard the city, in vain watch they who keep guard."

In the presence of this thought, gentlemen, we should ask in all seriousness, what is the present position of the Catholic body in this section; what influence does it exert now and ought it to exert in

the future, and what benefits will come to Catholics and their fellow-citizens by an increase and development of Catholic activity, closely connected with the daily life of the Church, to take part in which we would exhort you to-night?

My own impression, gentlemen, is that there is much in the present position of Catholics here to give us great satisfaction, to win the respect of our fellow-citizens, and to give us ground for hope that by continued and increasing labor we shall not merely be able to hold our own against all assaults from the external enemy without the fold, but from the factional foe within.

What we have already accomplished is a matter of great consolation not only to us, who have witnessed the wonderful growth of the Church here, but it is a source of great joy to the faithful elsewhere.

But, gentlemen, are there no shades to this picture of religious growth in Catholic America? Are there no drawbacks to this material prosperity of city and State which is evident to the least observant observer? Is this prosperity to continue, shall it go on and grow indefinitely? Will our peace and strength and security last forever?

Statesmen, who are not merely politicians, already are sounding notes of alarm to say to us that the days of political wrath and peril are not far away, that we shall soon reap the terrible harvest of the corruption which we have been sowing for so many years. Even in our religious growth, in which we might hope to find a certain and all powerful antidote for social and political poisons, there are not a few wiser and older men than we are, for whose opinion we all have a great respect, who tell us that the condition of even the Church in Catholic America is far from being as satisfactory and as hopeful as it ought to be, or might be, inferred from the grandeur and greatness and generosity of the genera-

tions that preceded us. They say that so far from being able to make any great advance for ourselves, or to make any deep or lasting impression on our separated brethren, that we are hardly holding our own; that we are losing ground, numerically, socially and even spiritually. Far be it from me to admit that this appalling position is distorted and exaggerated, but equally far be it from me to admit that there is abundant sorrowful fact on which this terrible indictment is made. True, we have done much, but much remains undone. Our faith has removed hillocks, but it must tunnel and remove the Alps of disorganization and lack of discipline amongst ourselves; of ignorance, prejudice and bigotry, on the part of the surrounding community.

But whose fault is it that we are not in a sounder and more secure position? Whose fault is it that we are without a stronger Catholic public opinion, without Catholic influence not very closely connected with the active life and work of the Church? Is it the fault of the priesthood? Most assuredly no. If ever there was given to man a safe guide that he might follow, it is undoubtedly the priesthood of Christ. Well, then if not the priesthood, is it the priest? Ah! gentlemen, a member of this glorious priesthood, however unworthy, I can hardly answer such a suggestion, nor shall I attempt to do it, for I need only appeal to your conscience, to your daily observations, and to the traditions of our Catholic American history. Is there a work which we have that is not built upon the bones of one of your priests? Is there a well standing in any part of this country where mortar has not been moistened by the sweat of a sacerdotal brow? Is there a danger that threatened your body that was not first aimed at your priest? Wherever you went did not your priest go too? When you did well was he not there to encourage you, to bless you and to stimulate you to still more? If you fell away from the fervor or even from the morality which should character-

ize the children of the saints, was not the priest there to bring you back? We are, indeed, men like yourselves, subject to your human feelings, surrounded by temptations more severe and more trying than those which most of you have had to endure: yet, take them all in all from Alaska to Florida, from Maine to Mexico, the American priesthood is a body whose zeal, whose industry, whose devotion to their flock, and whose labors for the future are a glory of the Church of to-day, and have never been surpassed in any age of the Church's history.

Is it then the fault of the laity? Gentlemen, you will kindly bear with me in what I am going to say. To be candid I must say that the great danger in the present and in the future lies in the inattention or indifference of the laity to the lessons they receive from the priest and in the priesthood. In what I say let me not be misunderstood, nor think that I do not appreciate what our laymen have been and are doing and have engaged to do in the years that are coming upon us. The priest ought not and assuredly does not underrate his flock. It is from them he has sprung and it is by them he is sustained in every work that he attempts for civilization and for Christ. In no land on earth are the laity of our church such models of everything they ought to be as here in this Western Republic; strong in faith, zealous in labor, generous in charity, they are an example to the whole world. If the Church in Catholic America to-day occupies the glorious position that it has, it is because the Catholic American layman was a real Apostle in the very highest sense of the word.

No, gentlemen, I am not going to abuse the Catholic American laymen, but at the same time to speak frankly. The trouble all along has been that we have not had enough of these laymen to whom I allude: They have never come forward in sufficient numbers and adequate zeal to take upon themselves the apostolate of their state of life. The want of the hour then is a union of all

Catholics who in life and thought and speech and act will identify themselves with the Church and her glorious work for Christian civilization. The priest should not alone and unaided, carry up the side of Calvary the cross which ought to be the common burden of us all.

It has taken me longer than I anticipated to reach the point I would urge upon the young gentlemen and your numerous friends assembled here to-night, to wish you God-speed in your journey in life. As I do not wish to detain you much longer, I will insist as briefly as possible, and say again that you especially owe a service to the Church, and by your training, your talents, your education, you are eminently fitted to urge others to take a more lively and prominent part in the public thought and works of the Church. As your mother, the Church, has a claim on the mighty services that your interest in her mission and your co-operation with her can achieve. What each one of you should do for the Church, and how much, cannot be answered off-hand. The degree and character of the work will be best decided by yourself, your tastes, by your knowledge, by your increase in zeal, by the suggestions of your pastor, by the wants of your parish, your diocese. Before all, see to it that you sanctify yourself, if you will not be frightened by that word. It is perfectly feasible and easy for the layman engaged in business, mixing with the world and burdened with responsibilities of all kinds, to sanctify himself. Indeed, if he wants to lead a happy life, it is almost more necessary for such a man to surround himself with the protection and consolation of a perfect Christian life, than if he were a hermit in the desert or protected in a cloister. The influence of your upright life will pass out from you, illuminating your household, family and acquaintances. The power of your good example will enter into your business relations, and in winning respect and confidence for you, will secure a regard for the Catholic name which is the

inspiration of your life. But this is a scheme you will say to make saints and you will urge no doubt that this is impossible here in this busy, bustling world and in the waning nineteenth century. Well, frankly, one of my objects is to do my little part in making you saints by telling you how you could accomplish the manifest will of God in your regard. It is not so hard as you think to become a saint, you are not so far removed from it as you imagine. You are the children of saints and for my part I feel that this much abused nineteenth century and this American land are better suited for saint making than any period or country in the world's history.

Gentlemen, if it is really your wish, you can, without pretense or fuss, find a place during life amongst those who serve the Church. There is plenty of day work for the Church at your hands. There are innumerable societies for the alleviation of human misery and want which you might encourage by your numbers and give increased activity to by your superior training. Besides the St. Vincent de Paul Society, the Holy Name Society, the Catholic Knights, the Catholic Benevolent Legion, you might organize a magnificent movement that would command the confidence and support of the community, to afford a chance to the laboring man to form a "good home" which, according to that marvelously experienced pastor of souls, Cardinal Manning, "is the best school, whereas a bad home is the worst danger." You know what the homes of the poor are in their poverty and in their miserable dwellings. Besides the useful and necessary work of organizing building societies, could you not raise your voice and permit your lives to be a standing protest against that great foe of the home, and not only of the home, but of the Church and of the State? I mean the vulgar, low-bred, unreasonable and absurd custom of the use of the intoxicating cup. I know that I shall not be suspected

of currying favor with the Board of Excise when I say that the practice of "getting tight" is becoming insupportable. It is a proceeding altogether too common and should be frowned down. The example which Holy Ireland set the world in this respect on last Passion Sunday, an example which Catholic England is about to follow, it is one that deserves not only the respect but the imitation of every Catholic here who loves his fellow-man, his Church and his country. With a united Catholic effort this great danger of our homes, our allies and our liberties must forever disappear.

I am not, gentlemen, one of those who expect God to raise up at every step of our progress, great men who will take upon themselves the task of doing everything, so that nothing is left to be done by inferior talent and zeal. On the contrary, the divine plan seems to be one of diffusion, the combination of many weak elements into one compact and effective whole.

Now, gentlemen, I do not ask, I cannot expect that any of you will come forth in the stupendous glory of the saints of God, but it does seem perfectly practicable that quite satisfactory results may be produced in another way, that is, by each of you improving your own character, by each of you influencing by example, rather than by word, the social and business circles in which you move, above all, by each of you taking a special care of that little kingdom of home, in which the Christian father is a priest, pontiff and patriarch. By individuals doing this and the merciful hand of God combining all these acts into one great union, we will find once again the laity sustaining the priesthood and forming but one apostolate to bring about the blessed advent of God's Kingdom on earth.

ADDRESS

DELIVERED AT THE ANNUAL DINNER OF THE
ST. FRANCIS XAVIER ALUMNI.

The following words were spoken at the annual dinner of the St. Francis Xavier Alumni, held in New York City, December 10th, 1888, in reply to the toast of "Our Priests :"

Mr. Chairman and Fellow-Alumni :

Owing to many causes which I need not stop here to recount, it has never been my good fortune to be present at any of your family reunions. In coming here to-night after a long separation, you may readily imagine the great pleasure and delight which this happy occasion has brought me—an occasion which would be even more pleasant were it not for the thought of this terrible speech which I am called on to make, and in praise of a body whose praise is hourly and eloquently spoken of by all men.

Here to-night, I have renewed old friendships formed more than twenty years ago in our daily walks from Grand Street to Sixteenth Street, through sections that were then the very pride of the western metropolis for their enterprise and push, but that now have sunk almost out of sight in the magnificent series of cities that dot the Island of Manhattan, and overwhelm as it were in a deluge of prosperity the village that long ago the youthful imagination believed was unsurpassed and unsurpassable.

Even as the city has grown, so has our illustrious Alma Mater, fairer, more beautiful, more hopeful than ever, crowned with glory and fruitful in sons.

I have been asked to speak of those sons whose vocation had been fostered in that old home of learning and piety, not so well equipped as it is to-day with its magnificent halls and residences, with a glorious temple that is in itself an education in Christianity, high art and good taste, but possessing then as warmly as it possesses now or can ever hope to possess hereafter, the spirit, the discipline and the intellect of the undying order who gave and sustain its life.

What can I say of "our priests," the boys of St. Francis Xavier's brought up for the sanctuary in the spirit of its teachers? Only this, and this exhausts everything that I would wish to say for them—that they were trained in the spirit of the company of Jesus and that not a few of them were worthy of their training.

I don't know whether we constantly appreciate what a privilege was ours and is yours. I confess for myself that I have thought of it too rarely, until I found in some great crises of my life, that the insensible strength which kept me where I ought to be, came from the consciousness of what in similar circumstances my teachers and my companions of these college days would have done. That was the compass which made the course clear though skies were overcast and charts were at fault.

I ask you, my lay companions, from your knowledge of the Jesuit teacher as he exists, not as he has been written up in dictionary and history and even common school arithmetic, have we not all had a mighty influence for good thrown over our lives by the recollection of our reverend professors and their pupils, whether they were "our priests" or honored laymen?

The sons of St. Ignatius, who taught us, were scholars. Did they not continue also to be students? Were they content with what they had picked up even in a long course of study? *Nulla Dies sine linea*, was the poet's rule. The Jesuit surpassed even that.

Our teachers were men of blameless lives, but were they not more than that—were they not also full of works? We are, perhaps, sufficiently content if we can give some glory to God, but was not their rule not merely to give glory or great glory, but to choose amongst the decrees and give the greater glory? In wishing that the Kingdom of Glory should come, did they not strive that it might come here on earth, and in our own day? And to bring it about, were they not ever devoted to the prosperity and honor of its earthly expression, the Church of Christ militant and His Infallible Vicar?

Their thought ever was "*sentire cum Feccelesia*," "*velle idem vel nolle*." They thought with the church. They breathed its spirit. They did not discuss how far the word of a superior might be disobeyed without incurring the penalty of mutiny; and these principles and sentiments were what they taught "our priests," who were trained by them to be studious, to be disciplined, to be faithful to rule, to obey and respect and love the legitimate authority. Like the soldiers of Balaklava, their rule and their example to "our priests" were the spirited words of the poet—

"Theirs not to reason why,
Theirs but to do and die."

That, gentlemen, was the training of "our priests," the boys of dear old Sixteenth Street. Can any say that they have been unfaithful to it? Then, your applause takes from me the necessity of saying one word in praise of my old companions. The pupil was as the teacher, the teacher being the son of St. Ignatius. My brothers, we may claim that this spiritual and intellectual ancestry is without Bar Sinister.

Of these one hundred and eighteen priests that St. Francis Xavier's has given the American Church, New

York, as was its right, has secured the greater number, forty-three. Besides there are thirty-eight who are preparing to follow their footsteps.

Looking around this board, and seeing who they are, recalling their work in all quarters of the metropolis, their unswerving and unquestioned loyalty to God-sent rulers, their obedience to God-given discipline, I, an outsider, and not one of them, yet still their brother, may claim for them that in the illustrious band of the metropolitan priesthood, at once the envy, the pride and the teacher of the American Church from its Apostolic Chief, whose priestly jubilee we celebrate to-night, *clarum et venerabile nomen*, the *decus et tutamen cleri*, the ornament and example of his spiritual sons, down to the humblest and youngest of his levities, there are none, I repeat, in that illustrious band more worthy of the confidence placed in their fidelity and zeal than are our own Xavier boys. That is a proud claim to make for our Alma Mater, as Catholic as it is indisputable. Nor need I refer to other dioceses, to one of which we have given, in exchange for our metropolitan, a most worthy head, nor even the Society of Jesus itself, which has garnered from our number a provincial, a rector, a vice-rector and numerous priests and novices.

But it is invidious to speak of the living in their presence, when to speak of them at all is to give them praise. Therefore, I turn to the blessed dead even of this year just elapsed for examples of our priests.

No nobler types of the Christian priesthood were to be found in the American Church than James J Moriarty, alumnus, graduate and doctor of this university, and John J. Riordan, the emigrant's friend, so deservedly canonized even during his life as the young Apostle of Castle Garden—at once the examples of every good quality characteristic of loyal priests and the ruddy incarnation of the well trained, good humored, fearless

gentlemen—the splendid products of our old Jesuit College.

Nor in reminiscences like these can I well forget two who were especially dear to the class of '68. One was the amiable John Colton, a member of a family which may be almost called Levitical, so many of its sons and daughters has it given to the altar and the cloister; in his own life he recalled many of the virtues of a Gonzaga and a Berchmans and in a brief priesthood he rounded out the labors of many years.

The other was our leader in intellectual struggle and our example in everything that made the good student and predicted the splendid and useful man, Louis E. Hostlot. I cannot easily forget a too brief renewal in Eternal Rome of the youthful friendship that we formed here. How edifying it was to see the diffusion of his strength and his example among the young levites that he trained in the Pontifical American College for this western world. Meeting him again, a few days later, on the banks of the Arno, in the home of the Savonarola and the Medici, what new pleasure was it to find that the college president, weighted with responsibilities, and the distinguished prelate laden with honors and seemingly marked out for a career of unsurpassed usefulness and honor, did not obliterate the genial, jovial boyhood that we had known in Sixteenth Street. But he had worn himself out doing good for the American Church! In the Campo Verano, not far from the Basilica of San Lorenzo, where rest the bones and ashes of Pio Nono, I stood near his grave one day last winter. Beneath the shadow of the Cross of Christ, and till it was removed by some unfriendly hands, beneath the star flag of his western home his dust awaits the Archangel's trumpet. In that holy field of the Roman dead no truer priest expects the summons of the resurrection than that old St. Francis Xavier boy. Peace to his soul and memory for his useful and honored life!

Perhaps, gentlemen, these are for some, sad thoughts over the walnuts and wine. Not so to me. We are twining the palm branch of victory, not the cypress of gloom, with the myrtle and the rose.

Before the age of chivalry had wholly passed, when the muster rolls of the legions of France were called at eventide, the name of her bravest soldier, Delatour d'Auvergne, "first grenadier of France," was named in its accustomed order, and the struggling warriors found a new inspiration of heroism in the answer that came back from the head of his company, beside his vacant place, "Dead on the field of honor."

By our annual camp fire, we of St. Francis Xavier's can call the muster roll of "our priests." The majority still tread the path of duty, but others are dead on the field of honor. Shall we not find inspiration in their death as well as in their lives? Is it not the inspiration of hope and joy, fit even for such a banquet hall as this, rather than one of sorrow and gloom fit only for the house of mourning?

Our brethen have but gone before. Their faces, their voices, their spirits are here with us to-night in our annual festival. They have won the good fight, and on a shore not too distant they are forming for us that great Xavier Alumni Association, in whose membership we shall truly appreciate the mighty privilege that we have had of having the sons of St. Ignatius for teachers and guides and the brotherhood of "our priests" and laity of St. Francis Xavier's College for our stay and stimulus.

LIST OF REVEREND RECTORS AND
ASSISTANTS OF ST. ANTONY'S.

- * Rev. Joseph Brunneman, O. S. F., Rector.....1856
- * Rev. John Brady, Rector.....November 23d, 1858, to March 5th, 1872
- * Rev. Eugene McSherry, Assistant...Dec. 25th, 1867, to March 15th, 1868
- * Rev. Arthur J. Dorris, Assistant.....May 1st, 1870, to March 12th, 1871
- * Rev. William J. Lane, Rector.....June 9th, 1872, to June 27th, 1880
Rev. Charles Farrelly, Assistant.....August 18th, 1872, to June 6th, 1875
- * Rev. W. F. Connolly, Assistant....August 6th, 1874, to August 19th, 1876
Rev. John J. Marrin, Assistant.....July 18th, 1875, to October 14th, 1877
Rev. Edw. J. Smith, Assistant...September 26th, 1876, to April 23d, 1880
- * Rev. John I. Loughran, Assistant.....Oct. 28th, 1877, to July 25th, 1884
- * Rev. B. A. Plunkett, Assistant..August 18th, 1878, to October 10th, 1878
- * Rev. John E. Hogan, Assistant....January 19th, 1879, to May 17th, 1880
- * Rev. Michael J. Murphy, Rector.....Dec. 6th, 1879, to April 4th, 1882
Rev. Edw. W. Dullea, Assistant..May 2d, 1880, to November 15th, 1880
- * Rev. J. O'Reilly, Assistant.....May 26th, 1880, to August 17th, 1881
Rev. John F. Baxter, Assistant.....Nov. 22d, 1881, to April 12th, 1885
Rev. Wm. J. Hamilton, Assistant....Feb. 14th, 1883, to March 21st, 1888
Rev. P. F. O'Hare, Rector.....July 22d, 1884, to date
Rev. Thomas F. McGronen, Assistant..Dec. 27th, 1885, to Feb. 5th, 1893
Rev. Jos. E. McCoy, Assistant.....Nov. 25th, 1886, to June 9th, 1891
Rev. William S. Kirby, Assistant.....Jan. 20th, 1889, to Nov. 1st, 1892
Rev. Eugene Daly, Assistant.....September 9th, 1891, to April 17th, 1892
Rev. Michael P. Heffernan, Assistant.....May 20th, 1892, to date
- * Rev. P. J. O'Carroll, Assissant..November 24th, 1892, to November, 1893
Rev. J. McMahon, Assistant.....February 27th, 1893, to June 21st, 1893
Rev. John A. Fitzpatrick, Assistant....August 4th, 1893, to July 3d, 1895
Rev. John McEnroe, Assistant....December 3d, 1893, to June 13th, 1894
Rev. Daniel F. Cherry, Assistant.....July 10th, 1894, to Sept. 1st, 1896
Rev. Louis F. McGinn, Assistant.....July 14th, 1895, to date
Rev. Francis J. McMurray, Assistant.....September 27th, 1896, to date

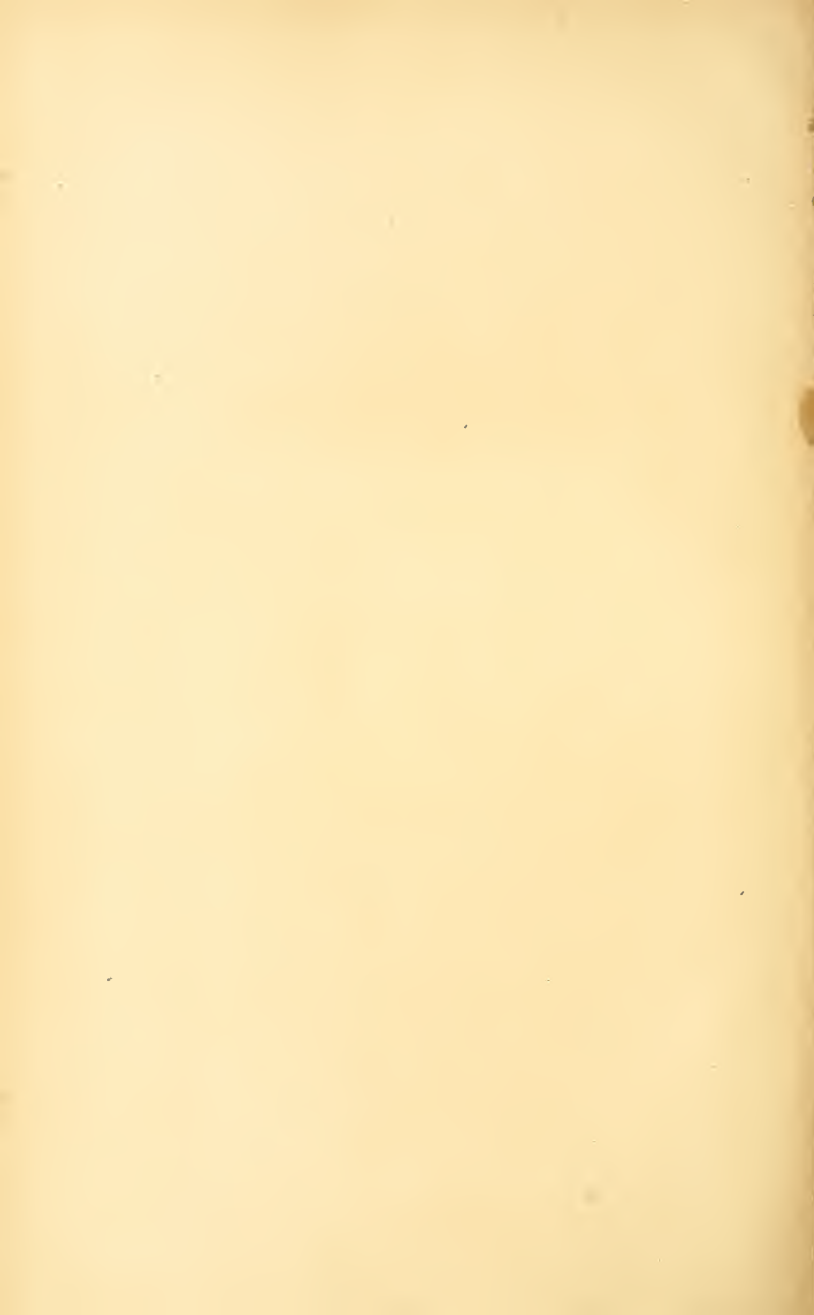
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